APAROKSHANUBUTI



Chanting by
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Volume 2

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VERSE 29 TO 61

Verse 29 : Same Topic

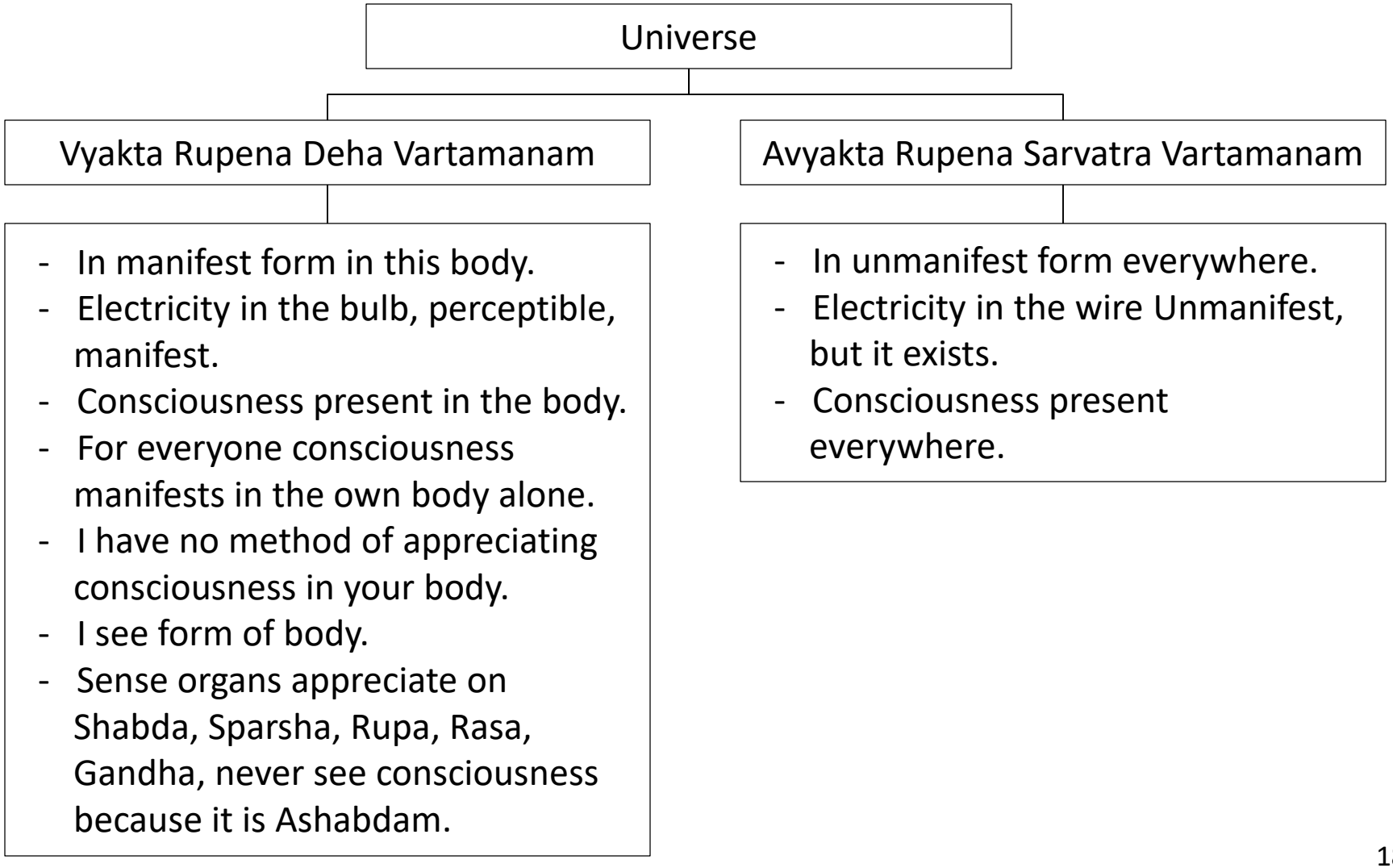
स्वदेहे शोभनं सन्तं पुरुषाख्यं च संमतम् । किं मूर्ख शून्यमात्मानं देहातीतं करोषि भोः ॥ २९ ॥	svadehe sobhanam santam purusakhyam ca sammatam I kim murkha sunyamatmanam dehatitam karosi bhoh II 29 II

O Fool! Why do you imagine that the Self which is accepted (by Sruti) as Purusa the auspicious, the ever existent which is in and yet beyond the body, to be a mere void and non-existent? [Verse 29]

a) Svadehe Santam :

- Atma is Consciousness available in the body for appreciation.
- In Body, Mind, Sharira Trayam ,Consciousness is available.
- Aham, I am, is constant self awareness, is expression of Consciousness.
- To say Aham – I am, no need for proof.
- To prove anything in Creation, Consciousness required.
- Before Knowledge operation starts, I am evident.
- Prover of everything need not be proved, it is self evident.
- So and so "in" the House – 7th case – in Dehe, means not outside.
- Consciousness not located in the Body, it is all pervading.
- Body located in Consciousness.
- Light located in the hand and outside also.

- Consciousness not located in the Body but manifests in the Body, available in the Body, available in the body like light perceptible in the hand and outside.
- What is Non-perceptible, don't conclude it is non-existent.
- Avyakta Rupena Sarvatra Vartamanam.



- Consciousness not perceptible or inferable.
- That I am conscious being, not proved perceptibly or by inference.
- Self Conscious in Self-evident.
- Only place Consciousness evidently available for me is my own Body-Mind (Svadehe).
- **Jesus :**
  - I and my father are one (Aikyam – Chaitanyam).
  - If it refers to only prophet and not others who are sinners then not Aikyam.
- Ant Consciousness same as Brahma Chaitanyam.
- Svadehe Santam – Consciousness is available for recognition.
- What is its Nature?

b) Shobhanam :

- Mangalam, Auspicious, Ananda Rupam.

  or

  Shobhati – To shine
- It is Chit Rupam, Svayam Prakasham, Self evident, Chaitanya Rupam.

c) Purushakyam :

- Atma is named Purusha in scriptures.
- Purusha, not Male, Female in Vedanta, which refers to Anatma Deha.

Purusha

Pure Vasati Iti Purusha

- Indweller residing in body.

Gita :

- Nava Dvare pure dehi… [5 – 13]

Katho Upanishad :

- Puram ekadasha dvaram… [II – II – 1]

Pooryati Iti Purusha

- Poor – Root, to fill, pervade.
- Poornam
- That which fills whole universe.

Gita :

सर्वकर्माणि मनसा
संन्यस्यास्ते सुखं वशी ।
नवद्वारे पुरे देही
नैव कुर्वन्न कारयन् ॥ ५-१३ ॥

sarvakarmāṇi manasā
sannyasyastē sukhaṃ vaśī |
navadvārē purē dēhī
naiva kurvanna kārayan ||5-13||

Mentally renouncing all actions and fully self-controlled, the embodied one rests happily in the city of nine gates, neither acting nor causing others (body and senses) to act. [Chapter 5 – Verse 13]

Katho Upanishad :

पुरमेकादशद्वारमजस्यावक्रचेतसः ।
अनुष्ठाय न शोचति विमुक्तश्च विमुच्यते । एतद्वै तत् ॥ १॥

Puram ekadasa-dvaram, ajasya-avakra-cetasah,

Anusthaya na socati, vimuktas-ca vimucyate. Etad vai tat II 1 II

This body of eleven gates is indeed of the unborn even minded Self. Having meditated upon this (the seeker) grieves not and the liberated one is ever liberated indeed. This is verily that. [II – II – 1]

- That which indwells in all bodies is Purusha, Consciousness

Katho Upanishad :

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः । मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान्परः ॥ १० ॥	**Indriye-bhyah para hy-artha, arthebhyas-ca param manah,** **Manasas-tu para buddhih, buddher-atma mahan-parah II 10 II**

Beyond the senses are the sense-objects ; beyond these objects is the mind; beyond the mind is the intellect and beyond the intellect is the Great Self. [I – III – 10]

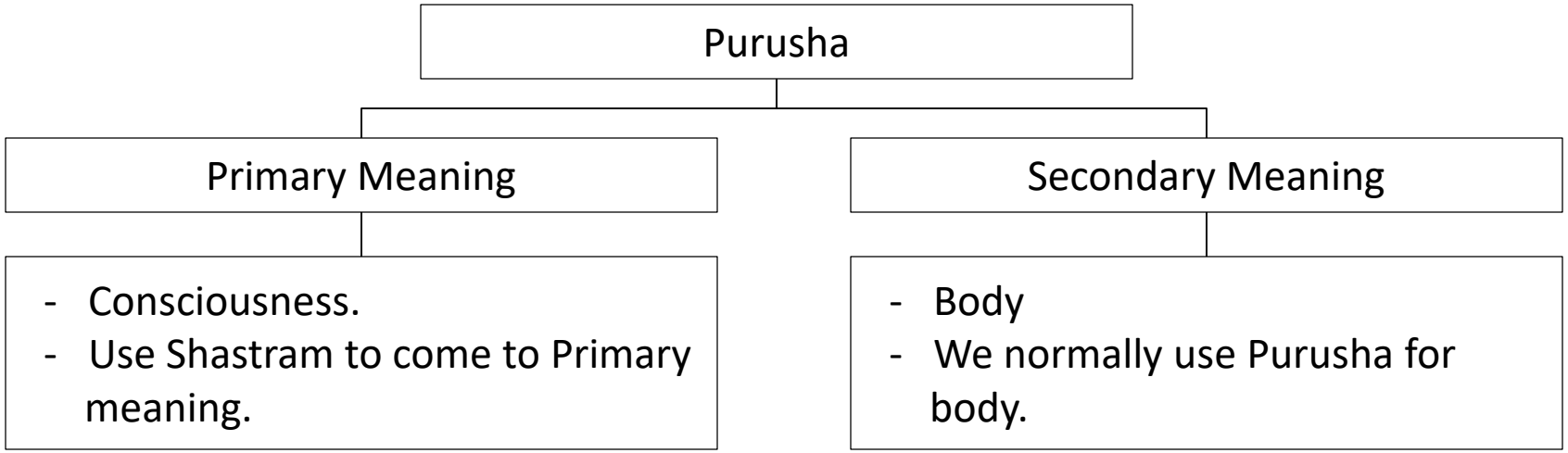
- Purusha is Pancha Kosha Ateeta Atma, Chaitanyam.
- Poorati Sarvam iti Purushaha.
- That which fills, penetrates everything, Akhyam – Named Purusha.

Prakrti	Purusha
- Material Principle. - World perceived endowed with Shabda, Sparsha, Rupa, Rasa, Gandha	- Non-material principle.

- Body intimately associated with Prakrti.
- Purusha pervading Prakrti intimately.
- We commit mistake, taking Prakrti as Purusha.

Example :

- Tar Road scorched his feet.
- Instead of saying fire scorched his feet (Transferred epithet).
- On winter night, Tar Road does not scorch his feet.
- Tar Road and Agni intimately connected.
- Similarly, we transfer Purushas Consciousness feature to Body.



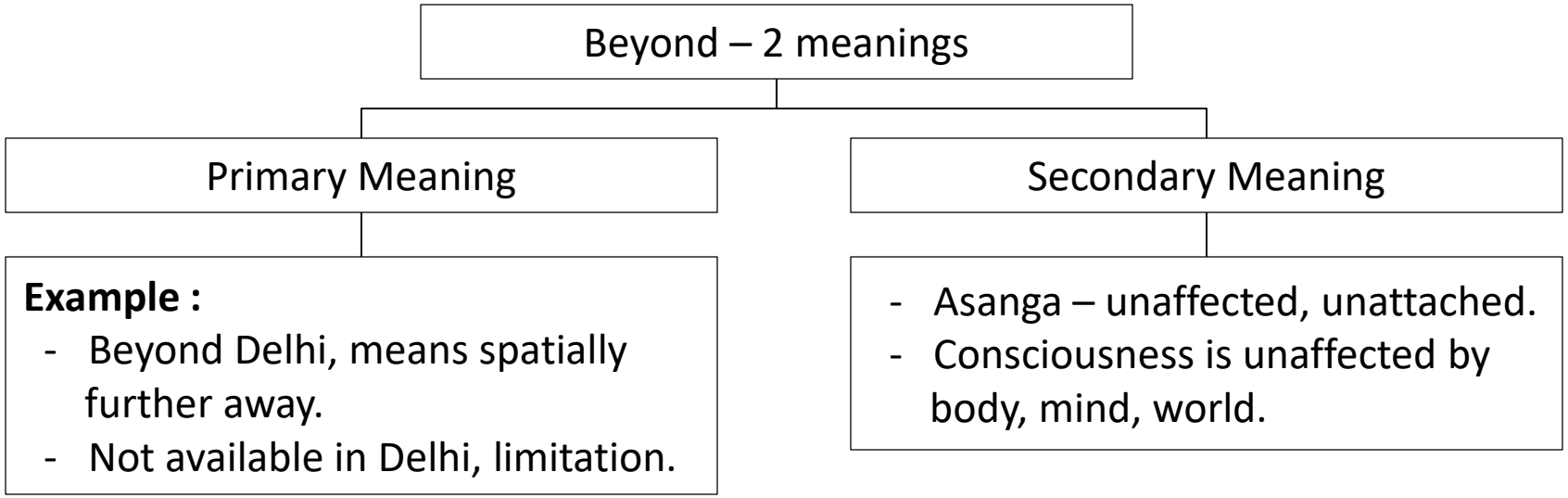
d) Sammatam :

- Well revealed in Scriptures.
- Consciousness not discussed elsewhere.
- Book : Self aware Universe – By Amit Goswamy.
- Science still groping in the dark and does not know which branch should study Consciousness.

- Searcher --- Is searched
- Enquirer --- Is enquired
- Seeker --- Is sought.
- Upanishads clearly reveal the objectifier, Perceiver.

e) Deha Ateetam :

- Transcends Body and Mind.
- Ateetam is technical word indicating “Beyond”.



- Atma beyond Body, Mind, World, Ananda maya Kosha means we struggle in Meditation and start searching here and there.
- Jyoti and Ateeta 2 Technical words often mistaken.

Example :

- Light is beyond the hand means light transcends hand.
- What happens to hand does not affect the light.
- Akledyoyam, Ashoshyam, Na Hanyate, Hanya Mane Sharire.
- Body destroyed, Consciousness not destroyed.

Example :

- Movie screen transcends fire in Movie pictures.
- Screen intimately associated with fire, Substratum.
- Consciousness intimately associated with Body, Mind, sense organs, World called immanent but also transcendental.
- Light and Movie screen – immanent and transcendental.
- Consciousness is Ateetam means it is immanent and transcends Creation.

Atma Definition :

- Yat Chap Daiti Aapnoti Iti Atma.
- All pervading is Atma.
- Aap to pervade.
- Shankara criticizes other philosophers for their perception, common mistake.
- Atma cannot be seen , touched, held, kicked, not available for Jnana Indriyas and Karma Indriyas.

- Can't be inferred.
- Knowledge operation is not there.
- What is not available for transaction, our conclusion is, it is non-existent.
- Man's horn – Non existent.
- Blackhole available for inference because light bends can be scientifically proven.
- Self, Atma, Purusha, proved by scriptures clearly, Shankara asks other philosophers in Verse 29 – Why they don't accept Atma.

Revision :

- Self differentiated from Sthula Shariram – Verse 17 – 33.

29th Verse :

a) Atma Sva Dehe Santam :

- Atma is in the body therefore it is different from the body.
- In preposition indicates "Location / Locator – Located" relationship.

b) Shobhanam :

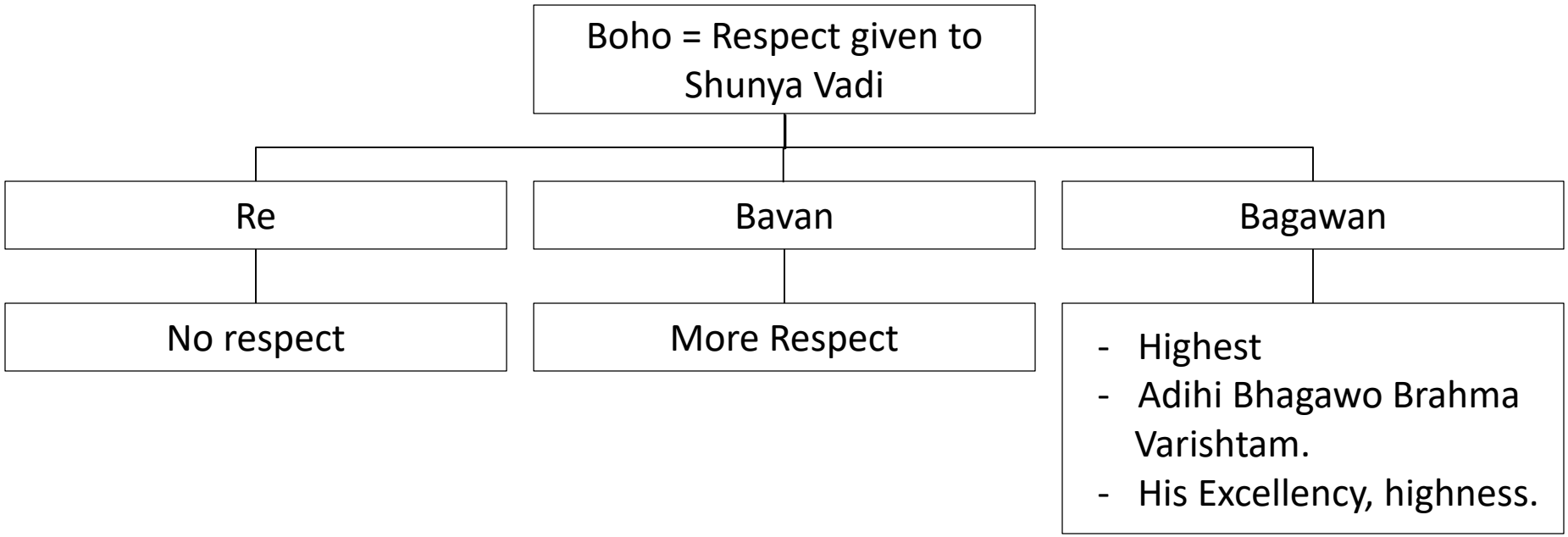
- Atma is auspicious called Purusha in Upanishads.

c) 2nd Line - Kim Murkha Sunyam Atmanam, Dehatitam Karosi Bhoh :

- Negates Shunya Vadi who does not accept Atma different than body.
- Atma not available for any Pramanam, experience, knowledge.
- What is non available for experience is non-existent.

Example :

- No elephant in the room. Not known by sense organs, instruments like Microscope, or for inference.
- Atma is very knowing principle, Consciousness, therefore not available for observation, perception.
- It is observer, perceiver, witness, not witnessed.
- You can never know Atma but you can never doubt its Existence because you are Atma.
- Shankara angry on Shunya Vadi, calls him Murkha – “fool”.



- Deha Ateetam Atmanam Katham Shunyam Karoti?

- How can you see this Atma as Shunyam?
- Indirectly means you are Shunyam, non-existent.
- Vyagata Dosha in Tarqa.

Example :

- I don’t have tongue.
- I am son of barren women.
- Blatant contradiction, therefore called Murkha.

Verse 30 :

स्वात्मानं शृणु मूर्ख त्वं श्रुत्या युक्त्या च पुरुषम् । देहातीतं सदाकारं सुदुर्दर्शं भवादृशैः ॥ ३० ॥	svatmanam srnu murkha tvam srutya yuktya ca purusam I dehatitam sadakaram sudurdarsam bhavadrsaih II 30 II

Please understand, Oh! Ignorant one, from the scriptures body, is of the very nature of Existence and It cannot be comprehended by persons like you. [Verse 30]

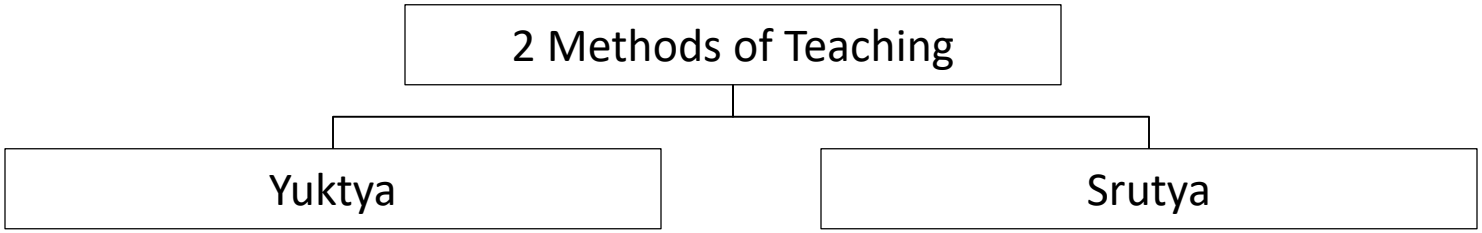
Shankara teaches Shunya Vadi :

a) Srunu :

- I will teach about Atma.

b) Purusham :

- Pure Vasati Iti Purusham, Purayati Sarvam Iti Purusha.. Atma called Purusha.



c) Deha Ateetam :

Logic :

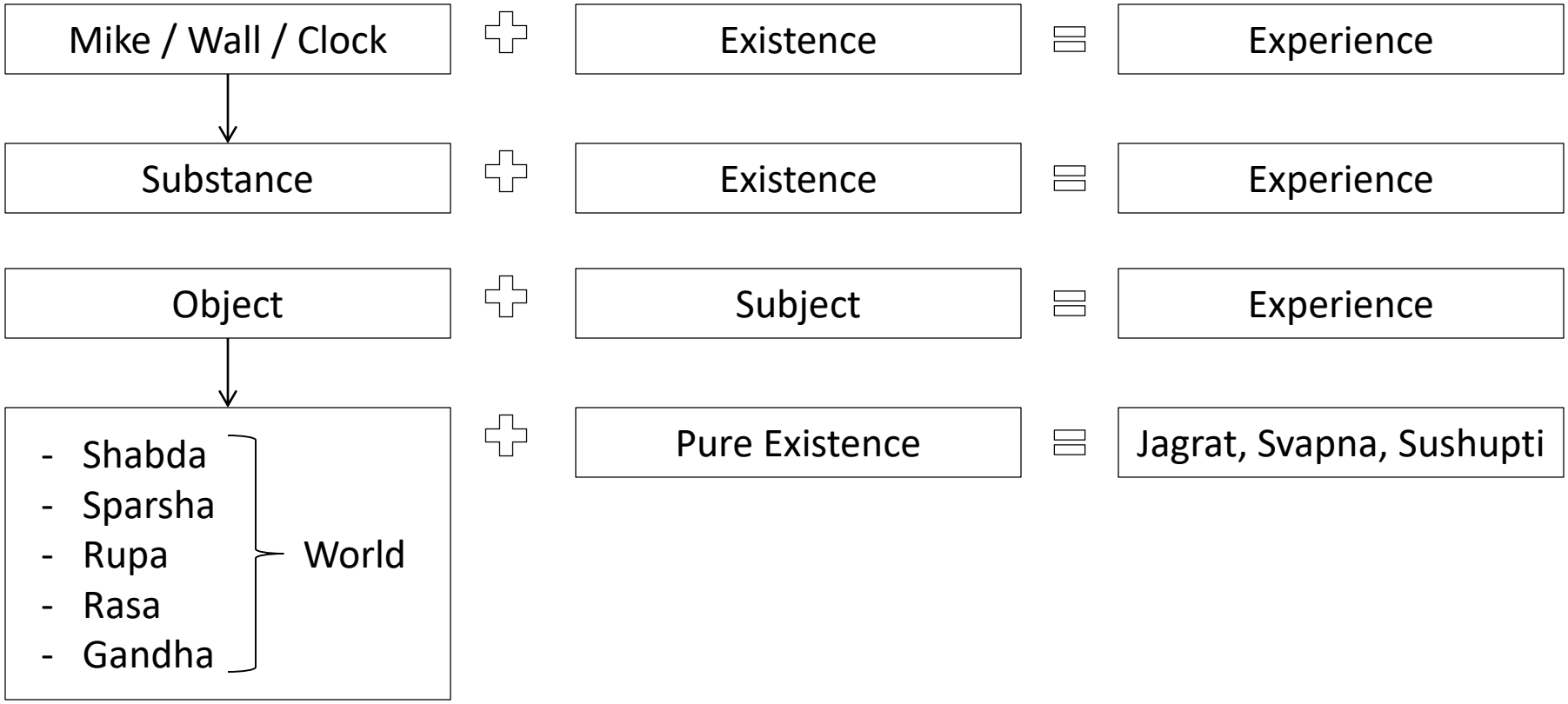
- Experiencer different from experienced.

Body	Atma
Experience	I, experiencer

- What is Nature of Atma?

d) Sad Akaram, Sad Rupam :

- Nature of Existence, Subject, other than Body.
- Non-existent object.
- How can I know, experience pure Existence?



e) Sudurdarsham :

- Why it is impossible to be experienced for people like you?
- When you try to objectify Pure Existence, you are going to fail.
- Existence can be objectified only when it is associated with name and form.
- Once you remove name and form, Existence can't be objectified because Pure Existence is experiencer subject called Consciousness.
- Existence minus Name and form = Self evident Pure Consciousness.

↓

It can't be experienced but can be owned up as "Aham"

Therefore can say Aham Brahma Asmi

- I am that, not available in particular experience but evident in every particular experience.
- Therefore, Consciousness is called Pratiboda Matam, Sudurdarshan Bavami.

Verse 31 :

अहंशब्देन विख्यात एक एव स्थितः परः । स्थूलस्त्वनेकतां प्राप्तः कथं स्याद्देहकः पुमान् ॥ ३१ ॥	aham sabdena vikhyatah eka eva sthitah parah I sthulatvannaikatam praptah katham syaddehakah puman II 31 II

The supreme Purusa which is known as "I" is one transcendental Truth. On the other hand the gross bodies are many. How can this body be the Self? [Verse 31]

Atma :

- Pure Existence, can't be objectively experienced but evident in every experience.
- How is Pure Consciousness, Existence evident in every experience?
- As 'I', common factor in all experiences.
- I experience class, home, office, Dubai, Singapore, USA, India, past, future, waking, dream, sleep, Joy, sorrow, Anger.
- Common changeless factor is 'I', Aham, Consciousness, Subject.
- For the evidence of 'I', no mental process required.
- To experience Shabda, Sparsha, Rupa, Rasa, Gandha, sense organs, Mind, Body, medium required.
- Mind undergoes appropriate process for every experience.
- "I" - Aham – Sat –Chit-Ananda Atma, evident without requiring process.
- In and through listening to class, I am evident.
- For I to be evident, Mind need not do any job.

- For class to be evident, Mind has to register through eyes and ears.
- Consciousness is evident as What?

a) Aham Shabdena Vikhyatah :

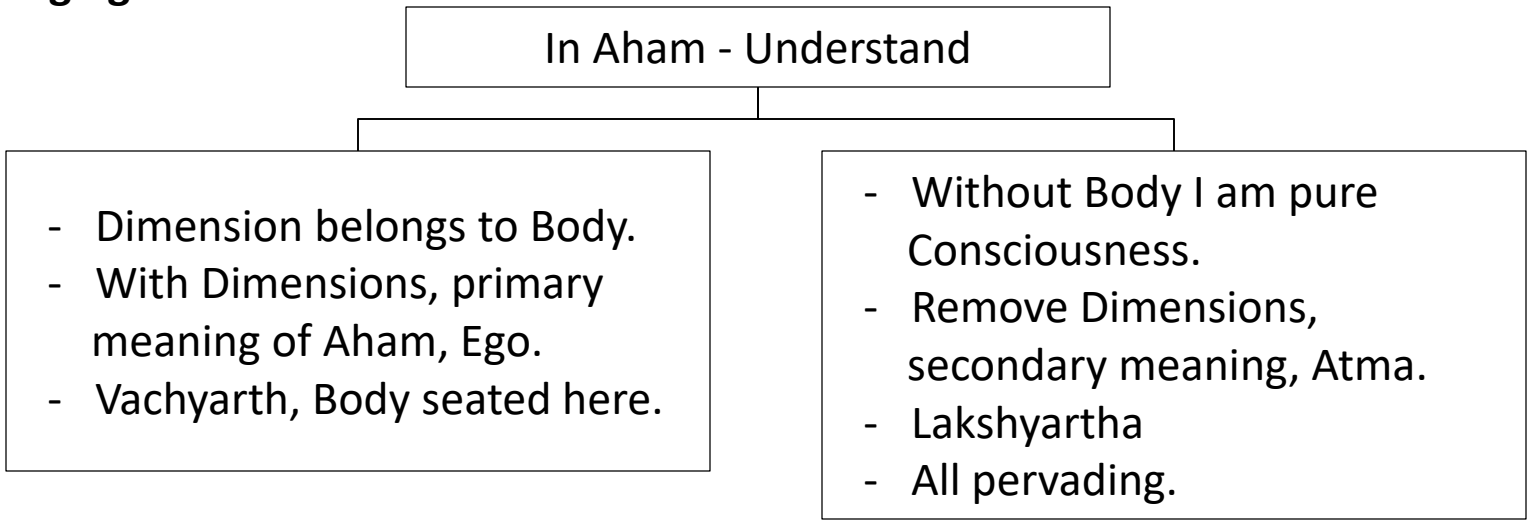
- The Supreme Purusha is known as “I” - “Aham”.

Mistake I commit :

I – Aham	Body – Mind Medium
- Pure Consciousness, Chaitanyam	- Matter - Manifests and unmanifests. - Consciousness reflects in Body and Mind. - When Consciousness evident in Body, mind complex along with Consciousness, we include Consciousness with body and mind. - When light evident on hand, we commit mistake of including hand along with light. - Once you mix hand with light, dimension of hand included in light, light appears to be located.

- When I say Aham, I am all pervading Atma, like all pervading Light, Dimension belongs to Body and not to me.
- Once I include Dimension, I become Ego.
- Once you remove Dimensions, you are Atma.
- Pure Consciousness + Dimension = Ego.
- Ego – Dimension = Pure Consciousness.

How does Ego go?



a) Aham Shabdena Vikhyatah :

- Well known Aham, secondary meaning, Atma, for Vedanta students.
- How many such Ahams are there?
- Many bodies many primary.

b) Eka Eva Sthitaha Paraha :

- Separate body, take Consciousness, non dual, divisionless, partless.
- Paraha, beyond Body, Deha Ateeta, only one Consciousness.
- Light in the Body but other than the Body.
- Light neither part, product, property of hand, distinct.
- Dehateeta - Nature of Atma.

c) Sthula Anekada Praptaha :

- Many physical bodies, with many parts, kidney, hands, legs, eyes, Sarayavam.

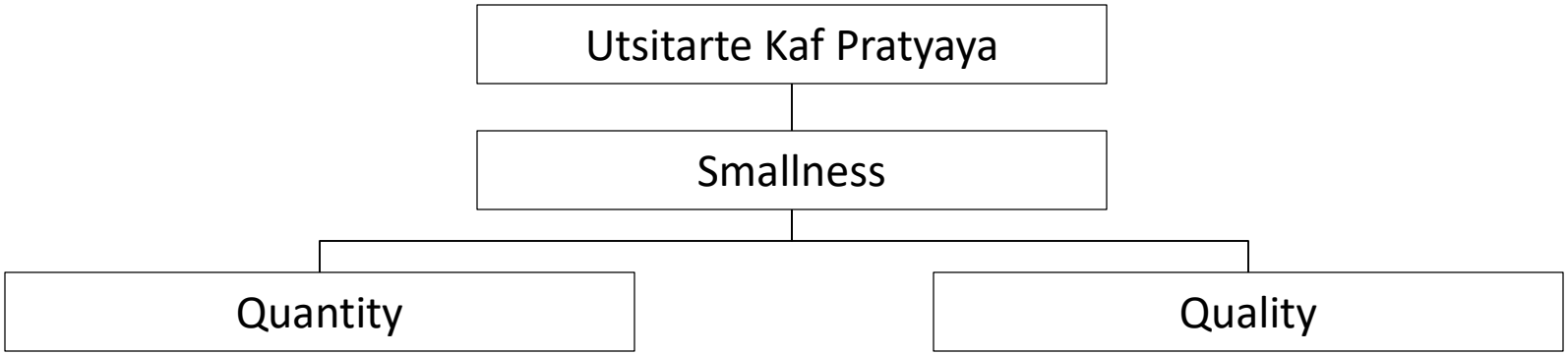
d) Atma – Niravayavam, Partless

- How can partless Atma be same as Body with parts.

e) Katham Syad Dehakah Puman?

Deha	Dehaka
- Body	- Small body, boy (Balaka) like Booklet, rivulet, droplet.

Grammar Rule :



- Body – infinitesimally small, inferior.
- Atma – Infinitely big, superior
- How can they be equated?
- Glory of Maya is making impossible, possible.

Verse 32 :

अहं द्रष्टृतया सिद्धो देहो दृश्यतया स्थितः । ममायमिति निर्देशात् कथं स्याद्देहकः पुमान् ॥ ३२ ॥	aham drastrtaya siddho deho drsyataya sthitah I mamayamiti nirdesatkatham syaddehakah puman II 32 II

By expressions such as 'this is mine' and so on it is clearly established that "I" the Self is a witness and the body is an object of perception. How can the body be the Self? [Verse 32]

- Same idea of Verse 23 repeated here.

देहोऽहमित्ययं मूढो धृत्वा तिष्ठत्यहो जनः । ममायमित्यपि ज्ञात्वा घटद्रष्टेव सर्वदा ॥ २३ ॥	deho'hamityayam mudho dhrtva tisthatyaho janah I mamayamityapi jnatva ghatadrasteva sarvada II 23 II

Thought always knowing this body as "This is mine", like a pot, an ignorant person remains deluded in the idea that "I am the body". [Verse 23]

- Inspite of elaborate teaching till Verse 31, Shunya Vadi says, Atma is Shunya.
- Punarukti, Repetition, not out of weakness but out of compassion.
- 2 Reasons to show I am different than Body.

I) I am experiencer, Body is experienced.

a) Aham Drastrtaya Siddah :

- I am experiencer, Seer.

b) Deha Drsyataya Sthitah :

- Body, experienced object, Drishyam.

Rule :

- Experiencer can never be experienced.
- Seer eyes can never see itself directly.

II) I Refered to Body as mine.

- My body is hurt, sick.
- What is referred to as mine is different than Me.
- What is mine, not me.
- What is mine is related to me, not me.

c) Mama Ayam Iti Nirdesa :

- There is reference to this body as mine.

Ayam	Mama
Body	Mine

- Because of this reference also, Body can't be me.

d) Katham Syad – Dehekah Puman?

- How can I be this Body?

Verse 33 : Another Reason :

अहं विकारहीनस्तु देहो नित्यं विकारवान् । इति प्रतीयते साक्षात् कथं स्याद्देहकः पुमान् ॥ ३३ ॥	aham vikarahinastu deho nityam vikaravan I iti pratiyate saksatkatham syaddehakah puman II 33 II

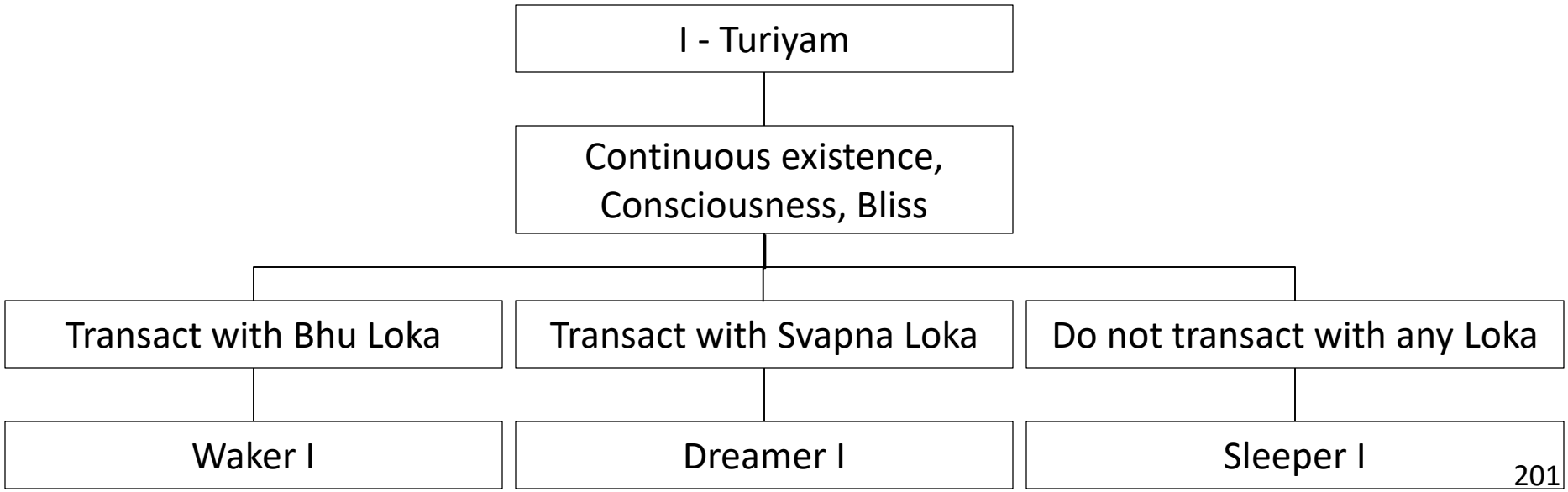
"I" the Self, is changeless and the body is ever changing. This is a fact of direct experience. Therefore, how can this body be the Self? [Verse 33]

a) Aham Vikara Hinaha :

- I am free from all modifications, changes – Asti, Jayate, Vardate, Viparinamate, Apakshiyate, Vinashyati.
- I see body going through all stages, I am witness of all changes, free from changes.
- How do I know that I am existing after Death?
- I may be witness of Body.... Jayate...
- How do I know I continue after fall of body?
- Don't know what condition I will be... can't call others here!
- No proof, I am Existent.

Sleep	Death
I) Don't experience Body, mind, World. II) I don't transact with world. III) Others don't transact with me pure existence, in the body.	I) Don't experience Body, mind, world, long sleep. II) I Don't transact with world. III) Others don't transact with me, pure Existence.

- For all practical purposes, Sleep equivalent to Death.
- When I wake up, take Bath because I was associated with a sleeping Body.
- Start religious activity after Bath.
- During sleep, no transaction but have Existence.
- After Death, no transaction but have Existence.
- Other Lokas, compared to Dream.
- Dreaming person as good as dead.
- Not available for this World, transacting with some other World is called Dream World.
- Forefathers continue to exist transacting in some other Worlds.
- Whether we transact or not, or transact in other Worlds, we continue to exist.



a) Aham Vikara Hina Astu :

- I am all the time there transacting or not transacting.
- What about Body?

b) Deham Nityam Vikara Van :

- Body subject to constant changes.

Atma	Deha
- Nirvikara - Drashta	- Savikara - Drishyam

c)Iti Sakshat Pratiyati :

- It is a fact, direct daily experience, no need of instruments.
- Inspite of this, how you miss this fact?

d) Katham Syad Dehaka Puman :

- How puny, perishable dirty body can be you?
- You are Atma, Ananda, Chaitanya, Svarupam (Auspicious).

Verse 34 :

यस्मात् परमिति श्रुत्या तया पुरुषलक्षणम् । विनिर्णीतं विमूढेन कथं स्याद्देहकः पुमान् ॥ ३४ ॥	yasmatparamiti srutya taya purusalaksanam I vinirnitam vimudhena katham syaddehakah puman II 34 II

The Men of Wisdom have established the nature of Purusa by declaring that “there is nothing higher than the Purusa”. Then, how can the body be the Self? [Verse 34]

Verse 17 – 33	Verse 34 – 38
- Yuktya Sthula Sharira – Atma Viveka.	- Srutya Sthula Sharira – Atma Viveka

Svetasvatara Upanishad :

यस्मात् परं नापरमस्ति किंचिद्य- स्मान्नाणीयो न ज्यायोऽस्ति कश्चित् । वृक्ष इव स्तब्धो दिवि तिष्ठत्येक- स्तेनेदं पूर्णं पुरुषेण सर्वम् ॥ ९ ॥	yasmat param naparam asti kimcid yasman naniyo na jyayo 'sti kimcit I vrksa iva stabdho divi tisthaty ekas tenedam purnam purusena sarvam II 9 II

There is naught higher than or different from Him ; naught greater or more minute than Him Rooted in His own glory He stands like a tree, one without a second and immovable. By that being the whole universe is filled. [Chapter 3 – Verse 9]

- Yasmat Param.... before Na Karmana.
- Chanted in temples.

- Atma is beyond everything, beyond 5 Koshas, 3 bodies, 3 Avasthas, 14 Lokas.
- Nothing beyond that.

Katho Upanishad :

अणोरणीयान्महतो महीयान आत्माऽस्य जन्तोर्निहितो गुहायाम् । तमक्रतुः पश्यति वीतशोको धातुप्रसादान्महिमानमात्मनः ॥ २० ॥	Anor-aniyan mahato mahiyan Atmasya jantor-nihito guhayam, Tam-akratuh pasyati vita-soko dhatuh prasadan-mahimanam-atmanah II 20 II

The Atman that is subtler than the subtlest, and greater than the greatest, is seated in the cavity of heart of each living being. He, who is free from willing and wishing, with his mind and senses composed, beholds the majesty of the Self and becomes free from sorrow. [I – II – 20]

- Atma is beyond the Body.

a) Iti Sruti :

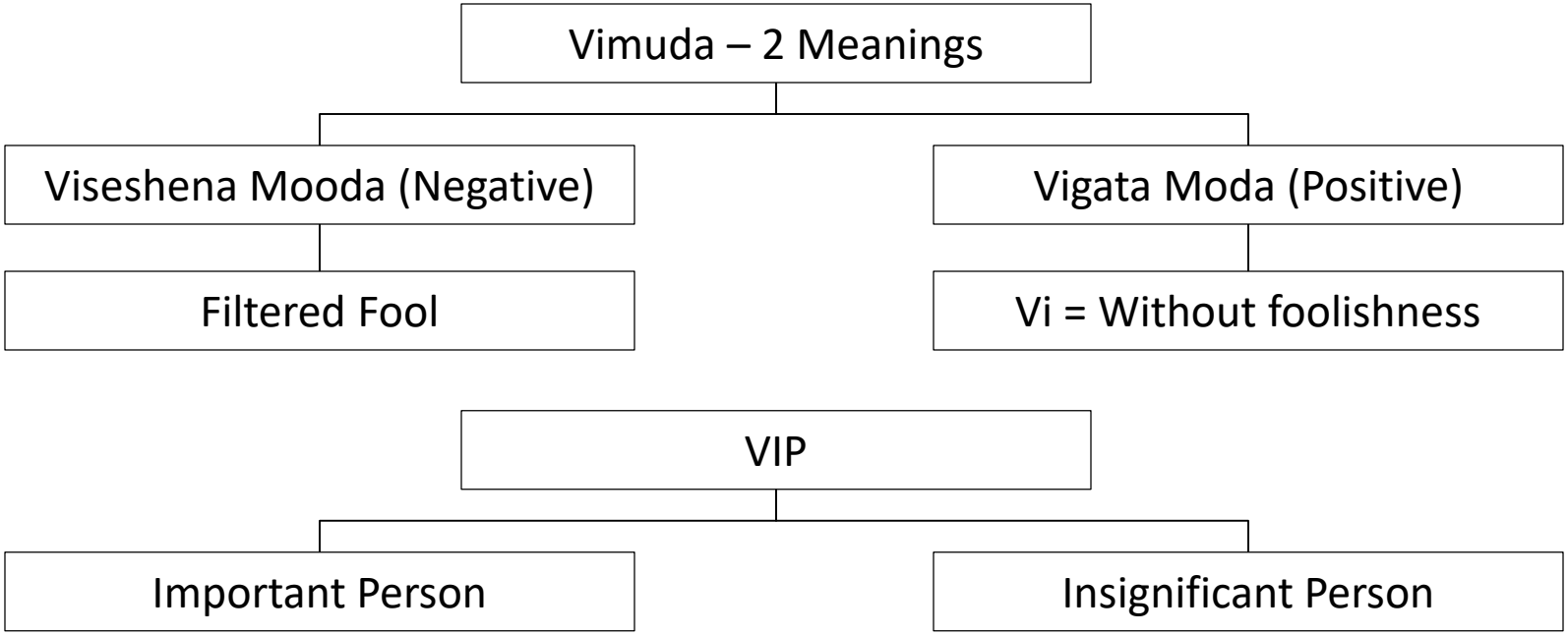
- Vedas indicate this.

b) Purusha Lakshana :

- Nature of Atma well ascertained through Sruti statements.

c) Vimudena :

- By discriminative, intelligent person.



d) Katham Syaad – Dehakah Puman :

- How can body be taken as Atma.
- Repeated in 31 – 37.

Verse 35 : Purusha Sukhtam :

सर्वं पुरुष एवेति सूक्ते पुरुषसंज्ञिते । अप्युच्यते यतः श्रुत्या कथं स्याद्देहकः पुमान् ॥ ३५ ॥	sarvam purusa eveti sukte purusasanjnite I apyucyate yatah srutya katham syaddehakah puman II 35 II

In the purusasukta also it is clearly stated that everything in this universe is Purusa alone. When Sruti is also asserting like that, how can the body be the Self? [Verse 35]

a) Sarvam Purushaha Eva :

In Purusha Sukhtam :

पुरुष एवेदꣳ सर्वम् । यद्भूतं यच्च भव्यम् । उतामृतत्वस्येशानः । यदन्नेनातिरोहति । २	purusha-ëvë-dagam sarvam | yad-bhūtam yaccha-bhavyam uthām-ruta-tvas-yë shā-nah(ā) | yathan-nënā tirō-hathi 1-2

This Purusha is all the past, all the future and the present, he is the lord of deathlessness, and he rises from hiding, from this universe of food. [Chapter I – Verse 2]

- This Mantra originally in Rig Veda, then in Yajur and Sama Veda.
- In any ritual Purusha Sukhtam chanted.
- Most popular Vedic Mantras – Rudram, Chamakam, Purusha Sukhtam.
- Purusha is everything.
- I take myself as Purusha, Male, human being.
- Veda says you are the Purusha, everything, body not everything.

- Body like book, clip, car.
- Purusha something other than body, Atma, Deha Vyatiriktaha.
- Here I refers to Atma.

c) Iti Api Uchyate Srutya :

- Purusha is all pervading, not Body, is derived meaning in this verse.
- w.r.t. Body, Purusha not all pervading. It is limited.

Katho Upanishad :

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः । मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान्परः ॥ १० ॥	**Indriye-bhyah para hy-artha, arthebhyas-ca param manah,** **Manasas-tu para buddhih, buddher-atma mahan-parah II 10 II**

Beyond the senses are the sense-objects ; beyond these objects is the mind; beyond the mind is the intellect and beyond the intellect is the Great Self. [I – III – 10]

अव्यक्तात्तु परः पुरुषो व्यापकोऽलिङ्ग एव च । यं ज्ञात्वा मुच्यते जन्तुरमृतत्वं च गच्छति ॥ ८ ॥	**Avyaktat tu parah puruso vyapako 'linga eva ca ;** **Yam jnatva mucyate jantuh amrtatvam ca gacchati II 8 II**

And verily beyond the unmanifest (Prakrti) is the all-pervading Purusa devoid of all distinctive marks, knowing whom the creature (the knower) is emancipated and he attains immortality. [II – III – 8]

- **This is Purushas definition :**

  Chaitanyam beyond Pancha Koshas.
- Purusha Atma Chaitanyam, not Male / female body.

Verse 36 :

असङ्गः पुरुषः प्रोक्तो बृहदारण्यकेऽपि च।
अनन्तमलसंश्लिष्टः कथं स्याद्देहकः पुमान् ॥ ३६ ॥

asangah purusah prokto brhadaranyake'pi ca I
anantamalasamslistah katham syaddehakah puman II 36 II

Even Brihadaranyaka Upanishad declares that the Purusa is totally unattached. How can this body which is full of impurities be the Self? [Verse 36]

Brihadaranyaka Upanishad :

स वा एष एतस्मिन्संप्रसादे रत्वा चरित्वा, दृष्ट्वैव पुण्यं च पापं च, पुनः प्रतिन्यायं प्रतियोन्याद्रवति स्वप्नायैव ; स यत्तत्र किंचित्पश्यत्यनन्वागतस्तेन भवति ; असङ्गो ह्ययं पुरुष इति ; एवमेवैतद्याज्ञवल्क्य, सोऽहं भगवते सहस्रं ददामि, अत ऊर्ध्वं विमोक्षायैव ब्रूहीति ॥ १५ ॥

sa vā eṣa etasminsaṃprasāde ratvā caritvā, dṛṣṭvaiva puṇyaṃ ca pāpaṃ ca, punaḥ pratinyāyaṃ pratiyonyādravati svapnāyaiva; sa yattatra kiñcitpaśyatyananvāgatastena bhavati; asaṅgo hyayaṃ puruṣa iti; evamevaitadyājñavalkya, so'haṃ bhagavate sahasraṃ dadāmi, ata ūrdhvaṃ vimokśāyaiva brūhīti || 15 ||

After enjoying himself and roaming, and merely seeing (the results of) good and evil (in dreams), he (stays) in a state of profound sleep, and comes back in the inverse order to his former condition, the dream state. He is untouched by whatever he sees in that state, for this infinite being is unattached. It is just so, Yajnavalkya. I give you a thousand (cows), sir. Please instruct me further about liberation itself. [IV – III – 15]

स वा एष एतस्मिन्स्वप्ने रत्वा चरित्वा, दृष्ट्वैव पुण्यं च पापं च, पुनः प्रतिन्यायं प्रतियोन्याद्रवति बुद्धान्तायैव ; स यत्तत्र किंचित्पश्यत्यनन्वागतस्तेन भवति, असङ्गो ह्ययं पुरुष इति ; एवमेवैतद्याज्ञवल्क्य, सोऽहं भगवते सहस्रं ददामि, अत ऊर्ध्वं विमोक्षायैव ब्रूहीति ॥ १६ ॥

sa vā eṣa etasmintsvapne ratvā caritvā, dṛṣṭvaiva puṇyaṃ ca pāpaṃ ca, punaḥ pratinyāyaṃ pratiyonyādravati buddhāntāyaiva; sa yattatra kiñcitpaśyatyananvāgatastena bhavati, asaṅgo hyayaṃ puruṣa iti; evamevaitadyājñavalkya, so'haṃ bhagavate sahasraṃ dadāmi, ata ūrdhvaṃ vimokśāyaiva brūhīti || 16 ||

After enjoying himself and roaming in the dream state, and merely seeing (the results of) good and evil, he comes back in the inverse order to his former condition, the waking state. He is untouched by whatever he sees in that state, for this infinite being is unattached. It is just so, Yajnavalkya. I give you a thousand (cows), sir. Please instruct me further about liberation itself. [IV – III – 16]

- Asangohi Ayam Purushaha.
- Svayam Jyoti Brahmana.
- Purusha is not connected to anything, any Creation.
- Relationless, connectionless, not directly said, but it says Atma is not the body.
- Derive from this statement.
- If Purusha is Body, body is Asanga, not Sasanga.
- Body is related to everything in Creation, father, daughter, wife, Earth (as cause-effect relationship), weather (cold – hot), Kala (gets old).
- Body connected to Desha, Kala, Vastu.

Body	Atma
- Sasanga - Vyavaharikam - In all transactions	- Asanga - Paramartikam - Transcendental

- How can Shariram and Purusha be one and same.
- Purusha is not Body but Chaitanyam pervading Body, not part, product, property of Body.

a) Brihararanyaka :

- In Brihadaranyaka Upanishad.

b) Purusha :

- Atma, Self is said to be Asanga.
- Therefore, no impurities.
- What is Body?

c) Anantha Malam Samslistah :

- Body associated with everything, including all impurities.
- Physical Dust - Take Bath.
- Mental Dust – Meditation.
- Sam Slistah - Sanga Yuktaha.
- Asanga – opposite.
- Body connected to all, it is impure.
- Atma not connected with any impurity.

d) Katham Dehakah Puman Syad?

- How can Body and Chaitanyam be one and same.
- Puman = Purusha = Atma = Self = I.
- How can I be the Body?

Verse 37 :

तत्रैव च समाख्यातः स्वयंज्योतिर्हि पुरुषः । जड़ः परप्रकाश्योऽयं कथं स्याद्देहकः पुमान् ॥ ३७ ॥	tatraiva ca samakhyatah svayanjyotirhi purusah I jadah paraprakasyo'yam katham syaddehakah puman II 37 II

Again in the same Upanisad it is said that the Purusa is by nature ever effulgent. How can this inert body which is illumined by other, be the Self? [Verse 37]

a) Tattra Iva :

- Again, in the same Upanishad, same section, Svayam Jyoti Brahmana.
- “Atra Ayam Purusha, Svayam Jyoti Bavati “.

Brihadaranyaka Upanishad :

तस्य वा एतस्य पुरुषस्य द्वे एव स्थाने भवतः—इदं च परलोकस्थानं च ; सन्ध्यं तृतीयं स्वप्नस्थानं ; तस्मिन्सन्ध्ये स्थाने तिष्ठन्ते उभे स्थाने पश्यति—इदं च परलोकस्थानं च । अथ यथाक्रमोऽयं परलोकस्थाने भवति तमाक्रममाक्रम्यो-भयान्पाप्मन आनन्दांश्च पश्यति ; स यत्र प्रस्वपिति, अस्य लोकस्य सर्वावतो मात्रामपादाय स्वयं विहत्य, स्वयं निर्माय, स्वेन भासा, स्वेन ज्योतिषा प्रस्वपिति ; अत्रायं पुरुषः स्वयं ज्योतिर्भवति ॥ ९ ॥	tasya vā etasya puruṣasya dve eva sthāne bhavataḥ: idaṁ ca para-loka-sthānaṁ ca; sandhyaṁ tṛtīyaṁ svapna-sthānam; tasmin sandhye sthāne tiṣṭhann, ubhe sthāne paśyati, idaṁ ca para-loka-sthānaṁ ca atha yathākramo'yaṁ para-loka-sthāne bhavati, tam ākramam ākramya, ubhayān pāpmana ānandāṁś ca paśyati. sa yatra prasvapiti, asya lokasya sarvāvato mātrām apādāya, svayaṁ vihatya, svayaṁ nirmāya, svena bhāsā, svena jyotiṣā prasvapiti; atrāyam puruṣaḥ svayaṁ-jyotir bhavati II

That man has only two abodes, this and the next world. The dream state, which is the third, is at the junction (of the two). Staying at that junction he surveys the two abodes, this and the next world. Whatever outfit he may have for the next world, providing himself with that he sees both evils (sufferings) and joys. When he dreams, he takes away a little of (the impressions of) this all-embracing world (the waking state), himself puts the body aside and himself creates (a dream body in its place), revealing his own lustre by his own light - and dreams. In this state the man himself becomes the light. [IV – III – 9]

b) Svayam Jyotirhi :

- Self evident which does not require any Pramanam to prove its existence.
- Consciousness is the only thing, substance in the World which need not be proved by any method.
- Everything proved by one Pramanam or other.
- You (Body) are here – Proved by Pratyaksha – eyes, see you.
- **Anumana :**

  Hear you, like horn of car, know automatically, you are there.
- **Shabda Pramana :**

  In the newspaper read about things in the World. Therefore existent.
- Everything in Creation is Pramana Siddham, proved by one or other Pramanam.
- Atma alone proved without requiring any medium, Pramanam.
- **I (Chaitanyam) am proved without help of any medium, Pramanam - Why?**
- **Because operation of Pramanam requires me the Chaitanyam.**

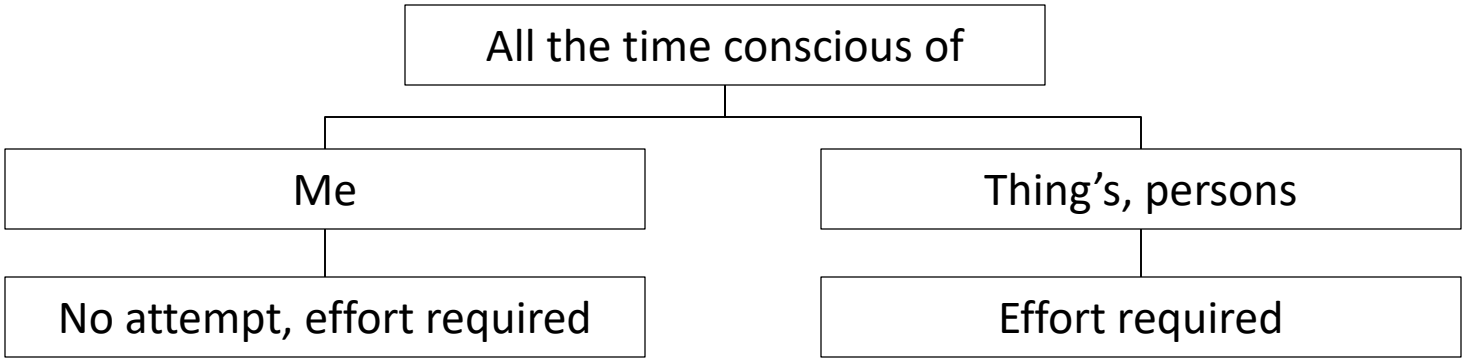
- Pramanam is operated by me.
- Pramata (Knower) need not be proved by Pramanam (instrument), means of Knowledge.
- Pramata is self evident.
- Whatever is self evident is called “Consciousness”, Chaitanyam, Atma, Self, Puman.

Fact :

- You need not be conscious of Consciousness to prove Consciousness.
- You need Consciousness to prove other things.
- If you require to prove Consciousness, it will require another Consciousness, infinite regression.
- You never become Conscious of Consciousness – Not as an object (Aprameyam).
- How Consciousness is proved?
- Consciousness is self evident as “Aham” – Aham – Aham – I”.
- Throughout class you are conscious of every word.

We don’t ask :

- Am I attending the class, or am I here?
- No effort used, to be conscious of yourself in the middle of class.



- Moment you become self conscious, efficiency in hearing goes away, eyes go away.

Example :

- Public speaking 1st time – All the time self conscious, forget speech.
- If conscious of others not self conscious.

Example :

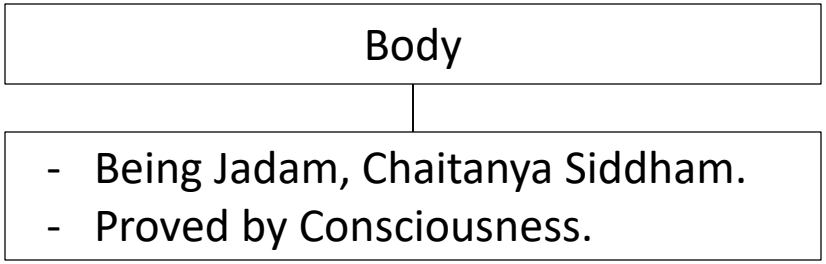
- Were you present in the class? No effort required.
- I was evident all the time.
- Because of self evident nature its called Chaitanyam.
- Everything else requires Consciousness to prove, and therefore called Jadam.

Jadam	Chaitanyam
- Chaitanya Siddham - Evident because of Chaitanyam.	- Svata Siddham - Self evident.

Example :

- I borrow $100 from you, I don't have enough money.
- Then you borrow from me.
- 2 people can't borrow from each other simultaneously.
- Similarly Chaitanyam and Jadam can't have mutual dependence.
- One has to be independent, other can be dependent.

Here Shankara says :



- Without I – being Conscious, Body's existence can't be proved.
- In Sleep, can't prove existence of Body because you have to identify with the Body to prove its Existence.
- I withdraw from Body, Body's existence is not proved.
- Even if Body's existence is not proved in Sleep, my existence is very evident in Sleep.
- How do you know that?
- After waking up, I say, I slept very well.
- Tattraiva Cha Samakhyatah, Svayam Jyotir Bavana Eva.
- In the Brihadaranyaka Upanishad, Purusha is mentioned as self-effulgent.

c) Purushaha Svayam Jyotir Hi Bavati :

- Atma, Purusha is self evident Chaitanyam.
- I alone exist is Atma, Sakshi, Chaitanyam.
- What about Body?

d) Jadaha Ayam :

- Deha is Jada Svarupa, it has to be proved by Consciousness, not Svata Siddaha.

Atma I	Body
- Chaitanya Svarupa - Svata Siddaha	- Jada Svarupa - Para Prakasyo Yam - Dependent for illumination

- How can Chaitanya Atma and Jada Deha be one and same?

e) Katham Syad Dehakah Puman?

- How can inert bundle of matter and self evident, consciousness principle be one and same.

Verse 38 :

प्रोक्तोऽपि कर्मकाण्डेन ह्यात्मा देहाद्विलक्षणः । नित्यश्च तत्फलं भुंक्ते देहपातादनन्तरम् ॥ ३८ ॥	prokto'pi karmakandena hyatma dehadvilaksanah I nityasca tatphalam bhunkte dehapatadanantaram II 38 II

Even in the karmakanda of the scriptures, it is stated that the eternal Self is different from the body and it enjoys the fruits of action after the demise of body. [Verse 38]

- Till now Upanishads quoted, Jnana Khanda quotations.
- Even Karma Khanda, ritualistic portion of Vedas prove you are not the Body.

Karma Khanda :

- Do rituals, get Punyam – go to Svarga Loka after Death.
- Attainment of various Lokas after Death.
- Physical Sthula Shariram – burnt here.
- Karma Khanda – Deals with Sukshma Shariram and Karana Shariram, traveller – I the "Soul".

Jnana Khanda :

- To prove I am not Sukshma, Karana Shariram.
- Worried about Sradha Karma, have to go to higher Lokas.
- Fear existed because people followed Karma Khanda.
- Jnana Khanda starts from Sukshma Shariram.

a) Karma Kandena Api Proktaha , Atma Dehat Vilakshana :

- You are someone different than Mind, subtle body, Jivatma.
- Jiva discussed in Karma Khanda, performs Karmas, acquires Punyam, travels.
- Jiva that goes to Svarga – is eternal traveller.

b) Nityascha :

- To know I am eternal, need not come to Jnana Khanda.

Karma Khanda :

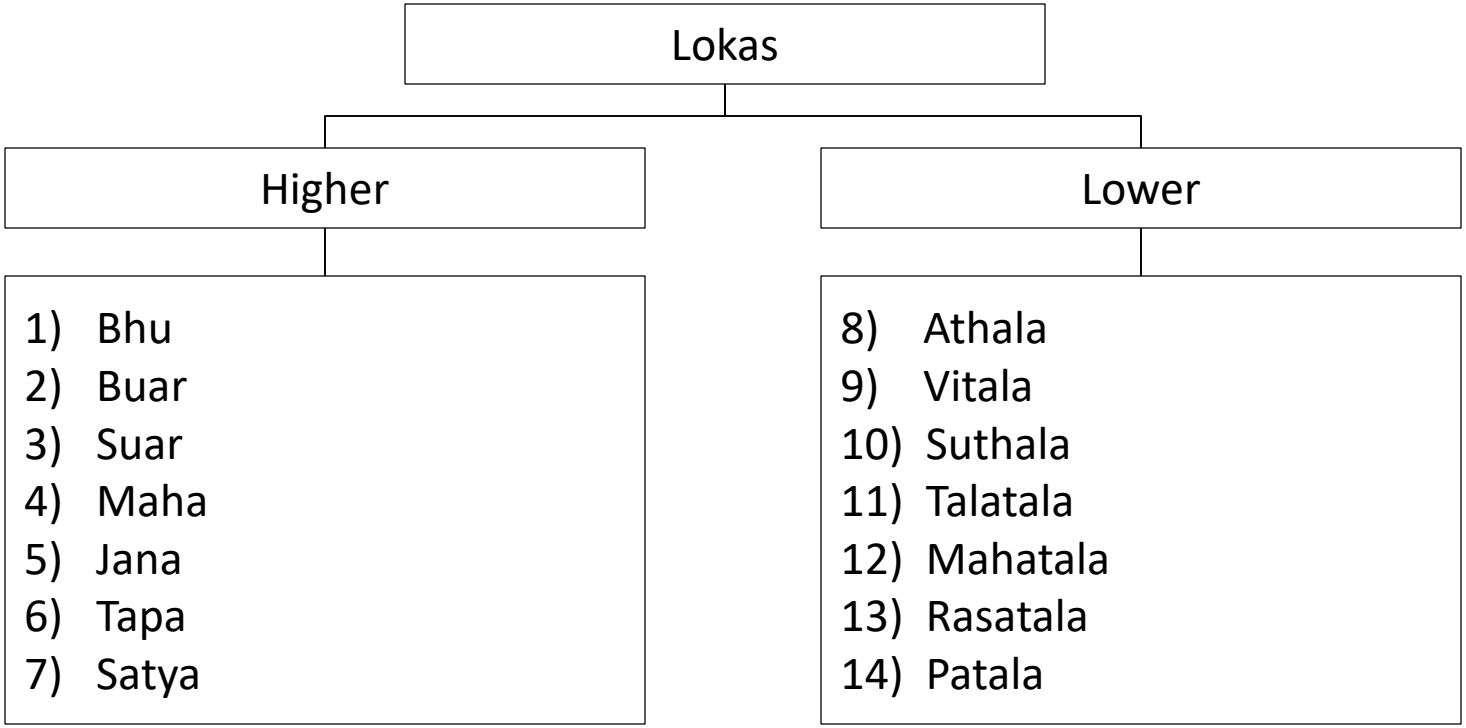
- Existed in previous Janma, will exist in future Janma.
- During Pralaya, survive, in dormant Punya – Papa Karana Shariram.
- Comes back in next Srishti.

Karma Khanda – I am	Jnana Khanda – I am
- Nitya traveller - Samsari	- Non-traveller - Shudha Mukta Chaitanyam.

- Eternity, common to both.

Samsari :

- Root Sr -- Sarathi to move.
- Sam – Violent uncontrollable constant movement.
- Sari -- traveller.
- Samsari – Samyak constant traveller.



Jiva's Travel :

Slow	Fast
- Human body - Tortoise – 350 years - Red wood tree - 4000 years	- Mosquito, Ants, Insects

- Motion is violent movement from one body to another.
- Nice to be traveller if you can stop at will, merry go round if you can jump out.
- Samsara – is helpless eternal travel.

Karma Khanda :

- Says I am eternal traveller, Sukshma Shariram.

Jnana Khanda :

- Talks of I – Atma am eternal, different from travelling Sukshma, Karana Shariram.
- I am Chaitanyam, Consciousness in which all travel takes place.
- Once in a while enjoy tragedy movie, choose to identify and cry.

Advantage :

- Able to dissociate .
- After Jnanam, I am Asamsari, choose to identify with Body, enjoy travel, at will withdraw.

Nirvana Shatkam :

न पुण्यं न पापं न सौख्यं न दुःखं
न मन्त्रो न तीर्थं न वेदा न यज्ञाः ।
अहं भोजनं नैव भोज्यं न भोक्ता
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ४

Na Punyam Na Papam Na Saukhyam Na Dukham
Na Mantro Na Teertham Na Vedo Na Yajnaha
Aham Bhojanam Naiva Bhojyam Na Bhokta
Chidananda Rupa Shivoham Shivoham

I am not Punya (good deed), Paap (Sin), Saukhya (friendship), or Dukha (Grief). Neither I am chants (Mantra) or Shrine (Teertha) nor I am the Veda or the sacrifice and oblation. Also, I am not the food, or the one that should be eaten, or the eater. I am eternal happiness or bliss state, I am Shiva, I am Shiva.||4||

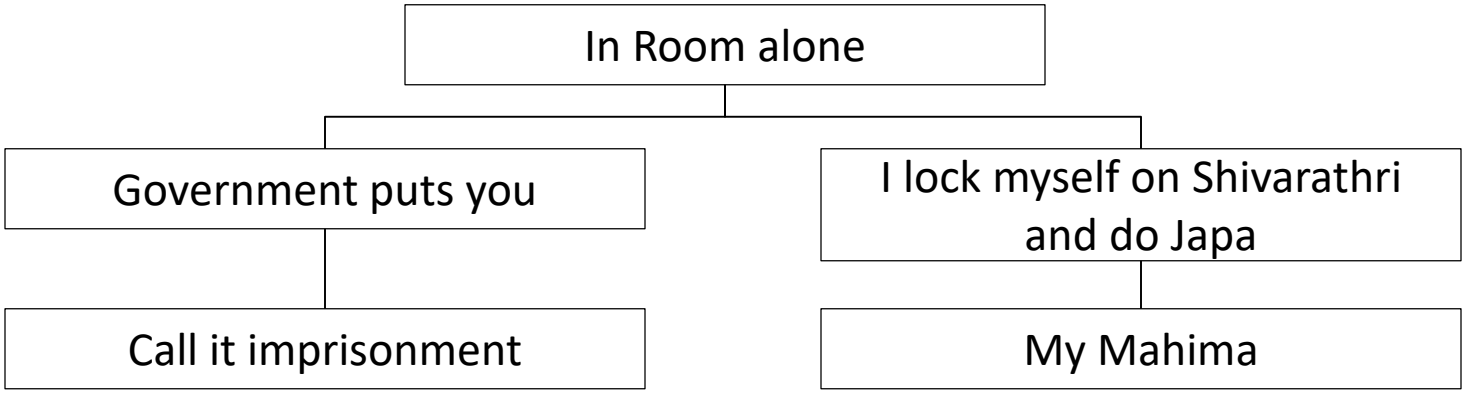
न मे मृत्युशङ्का न मे जातिभेदः
पिता नैव मे नैव माता न जन्म ।
न बन्धुर्न मित्रं गुरुर्नैव शिष्यः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ५

Na Me Mrityu Shanka Na Me Jati Bhedah
Pita Naiva Me Naiva Mata Na Janma
Na Bandhur Na Mitram Gurur Naiva Shishyah
Chidananda Rupa Shivoham Shivoham

Neither I am the fear of death nor I am the difference between races. Neither I am [any relation like] father, mother, nor I am born. Also, I am not a relative, a friend, a teacher (Guru), or a student (Shisya). I am the eternal happiness or bliss state, I am Shiva, I am Shiva.||5||

- At will become Sishya, think of glory of Guru, shed tears, think of Mother, sacrifices she has made, shed tears – that is freedom -- I choose to identify and disidentify.

Example :



- You should be able to transcend at will.
- Consciously plan roles you play, otherwise role becomes yourself.
- Nityascha – means eternal Jiva, Samsari.

c) Tat Phalam Bhunkte :

- Enjoys fruits of Karma.

d) Dehapatad Anantaram :

- Even after fall of body, Sukshma Shariram Jiva goes to experience Punya Papa Phalam.
- If you have gone through Karma Khanda itself, you know you are not the Sthula Shariram.

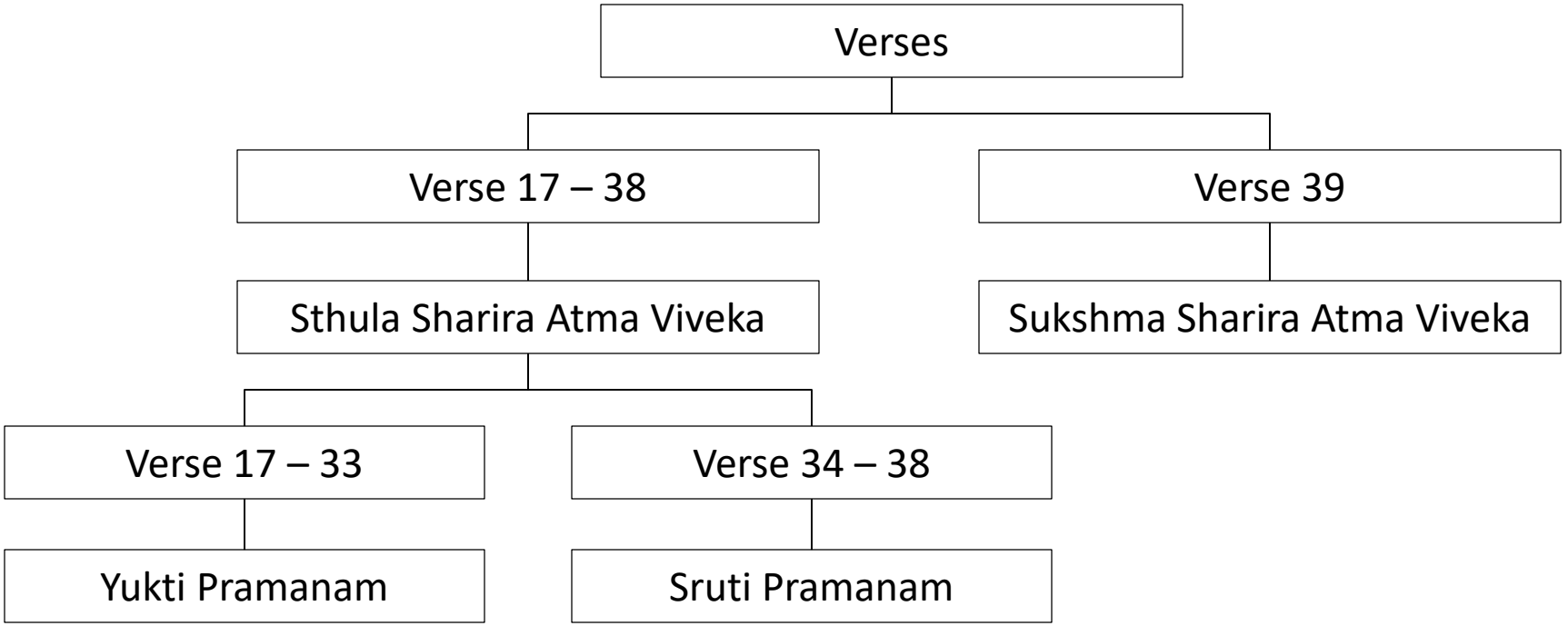
Jnana Khanda :

- To teach you are not the Sukshma Shariram.

Verse 39 :

लिंगं चानेकसंयुक्तं चलं दृश्यं विकारि च । अव्यापकमसद्रूपं तत् कथं स्यात् पुमानयम् ॥ ३९ ॥	lingam canekasamyuktam calam drsyam vikari ca I avyapakamasadrupam tatkatham syatpumanayam II 39 II

Even the subtle body is made up of many parts, unstable, a modification and is an object of perception. It is limited and by nature unreal. How can it be the Self? [Verse 39]



- Strong Identification = Abhinivesha.
- Cause of instinctive fear of Death.

- As we grow older, fear of Death grows, instinctive, stronger Deha Abhimana.
- What is the logic to separate Atma from Body?

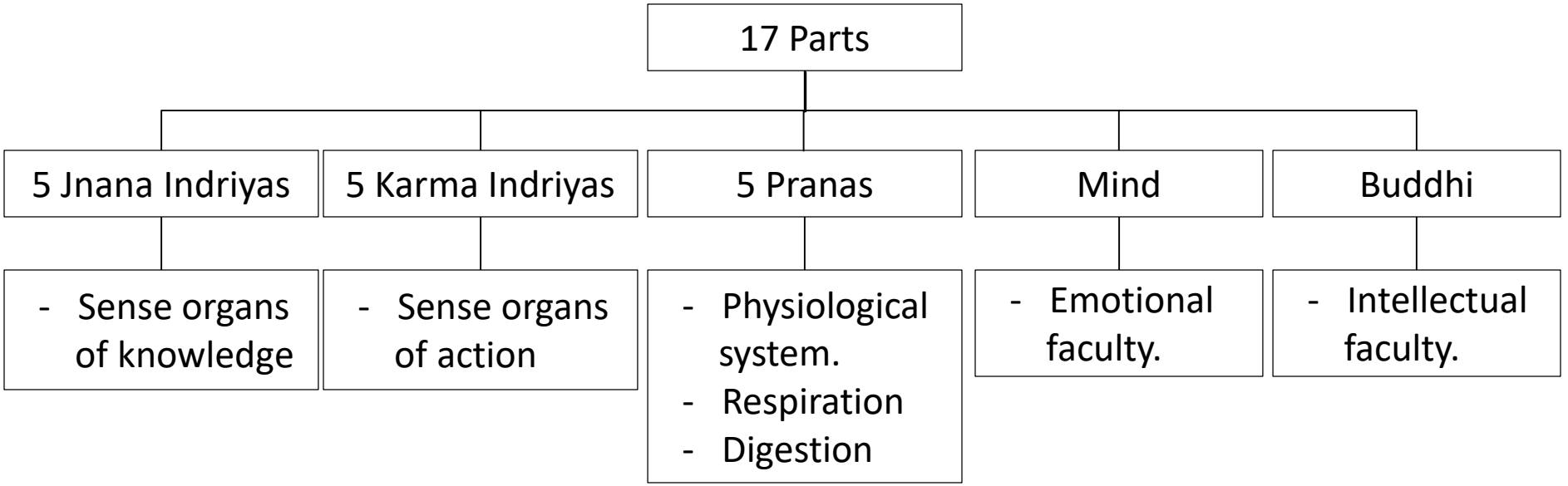
a) Lingam Cha Aneka Samyuktam :

- Sukshma Shariram called Lingam, indicator.

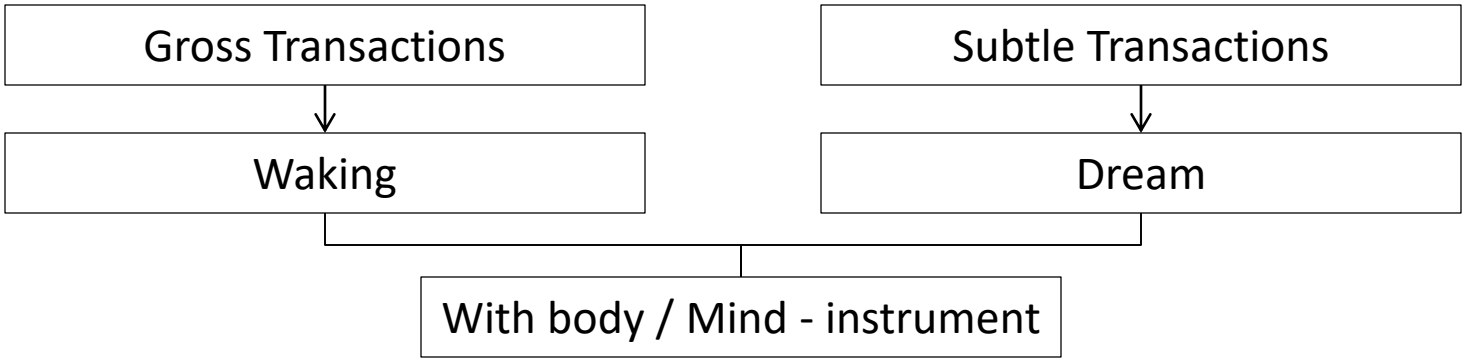
Example :

- Smoke, indicator, Lingam for fire.
- Sukshma Shariram reflects Consciousness and indirectly reveals existence of Atma, mirror.
- Every mirror Lingam for object opposite to that.
- Mirror in car to see what is behind, on the side.
- If no mirror, have to turn head behind.
- Gives indirect Knowledge of car behind through Reflection.
- Not seeing car directly, only Reflection.
- What is cause of Reflection in the Mirror?
- Mirror serves as Lingam by Reflecting original cause.
- Sukshma Shariram reflects Consciousness, Chidabasa, Chit Pratibimba it provides because of which I come to know Original Consciousness, Bimba Chaitanyam.
- Therefore, Sukshma Shariram is Lingam for Atma, Original Consciousness.
- If Sukshma Shariram can't reflect Consciousness, Mind, Body Jadam.

- Without Atma, Body can't do any Knowledge transaction.
- No proof for existence of Body, Mind, Atma.
- There will be no transaction.
- Imagine Earth without Light – like Mars, or Sun, No living beings.
- Sun can't say I am existent, No other living being.
- That condition same as Universe without Light.
- Jagandhya Prasangaha.
- Lifeless Creation can't be proved to be existent – like Shunyam.
- Lifeless Creation = Shunyam, then existence can't be proved by anyone.
- Consciousness proved because of Life.
- Life proved because of Mind which is capable of knowing everything.
- Therefore, Mind is very important.
- Mind = Lingam = Sukshma Shariram.
- Sukshma Shariram made of 5 subtle elements, material in Nature, Bhoga Sadhanam, instrument for interacting with the World.
- Karana Shariram, also instrument for interaction.



- 17 put together is Subtle Body.
- Subtle Body I am not, I use Subtle body in Waking, Dream state.
- **In Sleep state, I remain as Pure Existence without using Mind – Body, instruments of transaction.**
- Don't receive anything from sense organs of Knowledge or give anything with sense organs of Action.
- In Jagrat, there is receiving and giving, transactions at physical, mental levels.
- When transactions end at physical, mental (subtle level) – like exchanging subtle ideas, I don't end.



- **Sleep State :**

  Don't use instrument, put them aside and remain in my intrinsic blissful nature of Atma, Brahman.

- I appear to be non-existent because transaction I is not there, I am resting.

Dakshinamurthi Stotram :

राहुग्रस्त दिवाकरेन्दु सदृशो माया समाच्छादनात् सन्मात्रः करणोप संहरणतो योभूत्सुषुप्तः पुमान् । प्रागस्वाप्स मति प्रभोदसमये यः प्रत्य भज्ञायते तस्मै श्री गुरुमूर्तये नम इदं श्री द क्षणामूर्तये ॥ ६॥	rāhugrasta divākarendu sadṛśo māyā samācchādanāt sanmātraḥ karaṇopa saṃharaṇato yo–bhūtsuṣuptaḥ pumān | prāgasvāpsamiti prabhodasamaye yaḥ pratyabhijñāyate tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 6 ||

On folding up all the functions of the senses, He who enters into a state of deep-sleep and there becomes existence veiled in maya, like the sun or the moon during eclipse, and who, on waking, remembers to have slept.. To Him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 6]

- I am Pure Existence.
- Not even a located Existence.

- In Waking and Dream, I am in Singapore, USA, Chinmaya Mission!
- **In Sleep state, I am unlocated existence.**
- It is very clear, Sukshma Shariram is an instrument I use and discard.
- Hence, it is not Me.
- Shankara – Not Lingam...

6 Reasons :

Swami's Reason :

- What is instrument is different from user of instrument.
- Sukshma Shariram – Atma Binnam, Karanatvat, Lekhani Vatu, PenVatu - like car.
- Karta different from Karanam.

Shankara :

- Lingam Anena Samyuktam.
- Lingam – Sukshma Sharira is a composite entity consisting of 17 parts.
- Not one homogeneous entity but mixture of several entities, assemblage.

Lingam	Atma
- Savayavam - Anekam	- Niravayavam - Not assemblage, not composite entity, ekaha.

1st Reason :

- Hence Savayava Linga – Sukshma and Niravayava Atma can't be one and same, identical.

2nd Reason :

- Chalam – subject to violent movement from one Body to another – called Death.

Death :

- Linga Shariram quitting Sthula Shariram and taking another Sthula Shariram.
- Sthula Sukshma Viyoga, Maranam.
- Birth = Sthula Sukshma Sharira Samyoga Janma. Therefore, Chalam.
- Moves within Bhuloka – Wild traveller, horizontal, vertical Lokas.
- Atma – Achalam – can't move from one place to another, all pervading.
- Moving Linga Shariram and Motionless Atma can't be one and same.

3rd Reason :

- Are sense organs functioning or not?
- Eyes can't know, others see my Golokam.
- Are eyes Blind, only I know functioning of instruments.

Vivekachudamani :

अन्धत्वमन्दत्वपटुत्वधर्माः
सौगुण्यवैगुण्यवशाद्धि चक्षुषः ।
बाधिर्यमूकत्वमुखास्तथैव
श्रोत्रादिधर्मा न तु वेत्तुरात्मनः ॥ 101 ॥

andhatvamandatvapaṭutvadharmāḥ
saugunyavaiguṇyavaśāddhi cakṣuṣaḥ |
bādhiryamūkatvamukhāstathaiva
śrotrādidharmā na tu vetturātmanaḥ || 101||

Blindness, weakness, or sharpness of the eye are conditions merely due to its defect or fitness. So too, deafness, dumbness etc., belong to the ear etc. These attributes can never belong to the Self (Atman), the knower. [Verse 101]

Andatvam	Mandatvam	Patutvam
Total Blindness	Partial Blindness	Clear Vision

- All conditions of eye, known to me.
- I must be knower of eye and its conditions, different from eye.

Mind	Atma
- Drishyam - Seen	- Drk - Seer, observer

4th Reason :

Mind / Lingam	Atma
- Vikari	- Avikari - No modification, changeless

Gita :

न जायते म्रियते वा कदाचिद् नायं भूत्वा भविता वा न भूयः । अजो नित्यः शाश्वतोऽयं पुराणः न हन्यते हन्यमाने शरीरे ॥ २-२०॥	**na jāyatē mriyatē vā kadācid** **nāyaṃ bhūtvābhavitā vā na bhūyaḥ |** **ajō nityaḥ śāśvatō'yaṃ purāṇaḥ** **na hanyatē hanyamānē śarīrē || 2-20 ||**

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

Conclusion :

- Vikari Sukshma Shariram and Avikari Atma can't be identical.

5th Reason :

Shariram	Atma
- Avyapakam - Limited, located in Sthula Shariram, Parichinnam. - Container.	- Content - Vyapakam - Limitless

- Where Sthula is, Sukshma is.
- For learning, require Sthula + Sukshma.
- Sukshma Shariram requires container Sthula Shariram.

Example :

- Water can be brought only in Pot container.
- How many Sukshma Shariram?
- As many Sthula Shariram...
- How can limited Sukshma Shariram and Limitless Atma be identical?

6th Reason : Technical

Lingam	Atma
- Asat Rupam Mithya - Dependently existing	- Sat Rupam - Independently existing.

b) Katham Ayam Puman Syat?

- How can Sukshma Shariram be Atma?

Verse 17 – 39 :

- Atma – Anatma Viveka or Jiva Svarupam.

Verse 40 :

एवं देहद्वयादन्य आत्मा पुरुष ईश्वरः । सर्वात्मा सर्वरूपश्च सर्वातीतोऽहमव्ययः ॥ ४० ॥	evam dehadvayadanyah atma purusa isvarah I sarvatma sarvarupasca sarvatito'hamavyayah II 40 II

Thus, I, the Purusa am something entirely different from these two bodies. I am the Self of everything, of all forms, beyond everything and immutable, Lord of the universe. [Verse 40]

a) Evam :

- In this manner.

b) Atma Anyah :

- I am distinct, different from.

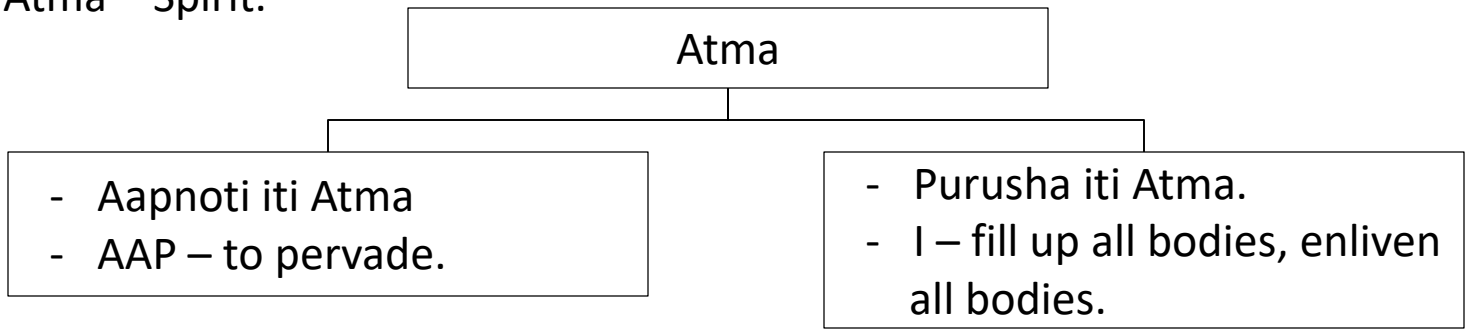
c) Deha Dvayad :

- Physical and subtle bodies.
- Karana Shariram not different from Sukshma Sthula Shariram.
- Sukshma, Sthula potential form = Karana Shariram.

Tree	Seed
- I gross form called tree.	- In potential form called Seed.

Sthula / Sukshma	Karanam
- In gross form called Sthula – Sukshma shariram. - Vyakta, manifest state. - Srishti Avastha	- In potential form called Karanam. - Avyakta, unmanifest state. - Pralaya Avasta.

- Karyam and Karanam both essentially the same.
- Cause – Effect same.
- Ice - melts to water.
- Only difference in State / Avastha, solid – liquid –gaseous state.
- Conservation of Matter into energy called causal state.
- Ornament converted to causal condition.
- Sthula-Sukshma Shariram in ornamental condition – can differentiate.
- **In melted condition, can't differentiate, Nirvikalpaka Avastha, Karana Avastha.**
- What is my name?
- Atma – Spirit.



- Bodies – inert
- By my pervasion, Body alive, therefore called Purusha.
- Ishvara - Independent Principle.
- Consciousness does not depend on Matter.
- Matter depends on living beings.
- Car can't run by itself, remotely also controlled, Achetanam.
- Consciousness pervades directly as Chetanam and indirectly controls function of Achetana Tatvam.
- Chetana Tatvam called Ishvara, Controller, Niyamakaha.
- Achetana called Niyamyaha, controlled.

a) Aham Sarvatma :

- Sudden jump here by Shankara.
- I am Consciousness behind my 2 bodies, I may conclude many Consciousnesses.
- Only one Consciousness behind all bodies.
- Space obtaining in the Room and another room is one space principle.
- Count rooms, not space.
- Count bulbs, not electricity.

Content space	Containers
One	Many

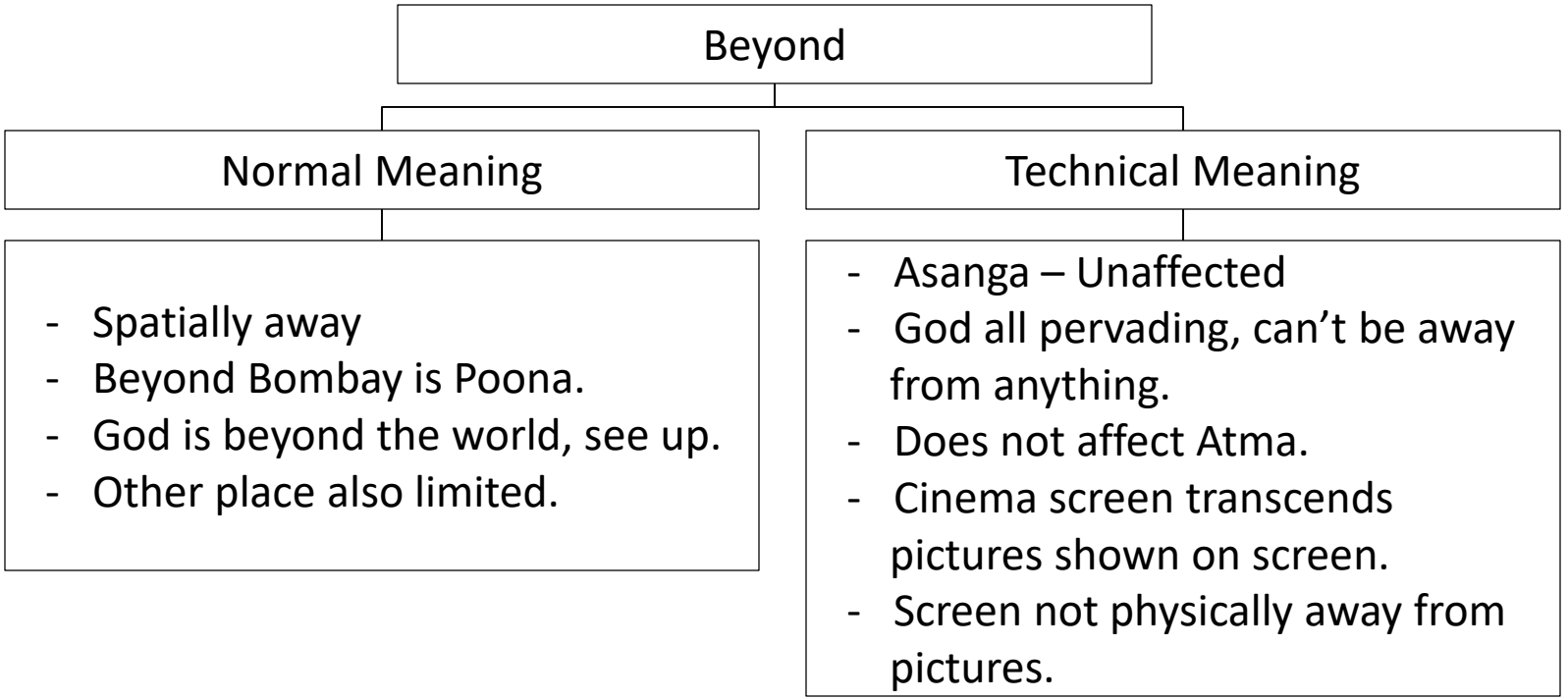
Content Atma	Bodies
One	Many

b) Sarva Rupas Cha :

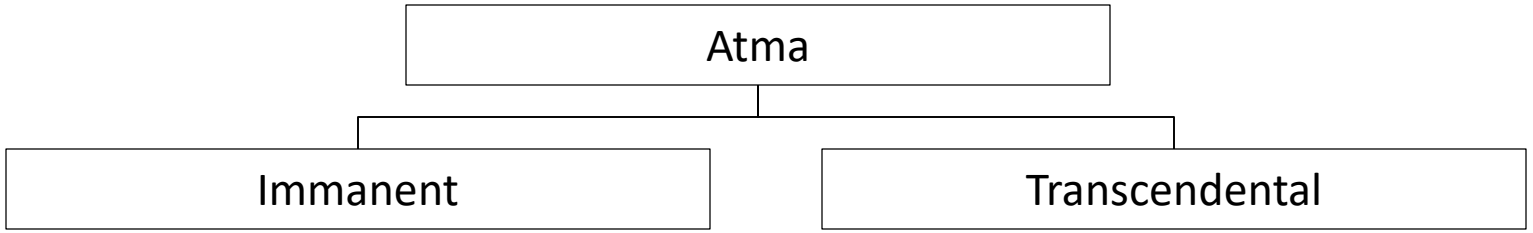
- I get several names when I function behind many names.
- Human being, Elephant, Ant, Deva, Asura.
- One Atma appears as many Jivas because of many Sthula Sharirams.
- Plurality belongs to container, content – one.

c) Sarva Ateetaha :

- Beyond everything, everybody, every mind, transcends everything.



- In Meditation, beyond Annamaya, Pranamaya, Manomaya, thoughts, wait for Atma.
- Seeing Movie, see screen.
- Transcendental Atma evident in Body, Mind, intimately as Chaitanyam.



Example :

- Waker and Dream World.
- What is transcendental can't be immanent – Hence transcendental can mean only one thing, it is untainted.

Example :

- Light immanent in body and transcendental.
- What happens to hand, does not affect light.

Gita :

अच्छेद्योऽयमदाह्योऽयम्
अक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुः
अचलोऽयं सनातनः ॥ २-२४॥

acchēdyō'yam adāhyō'yam
aklēdyō'śōṣya ēva ca |
nityaḥ sarvagataḥ sthāṇuh
acalō'yaṁ sanātanaḥ || 2.24 ||

This Self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient. [Chapter 2 – Verse 24]

- Achedyoyam, Akledyoyam, Asoshyoyam... means transcendental.
- Very important feature of Atma to be discerned.
- How do I transcend Anatma?
- How long to meditate to transcend Anatma?
- It is enough to understand – I am not affected by Anatma (My body, other bodies, World).
- Knowledge called transcendental.
- Other than Knowledge, no transcendence.

d) Therefore Avyayah :

- Undecaying.
- Free from all Vikaras, 6 modifications, changeless.
- Atma – Anatma Viveka over.

New Topic :

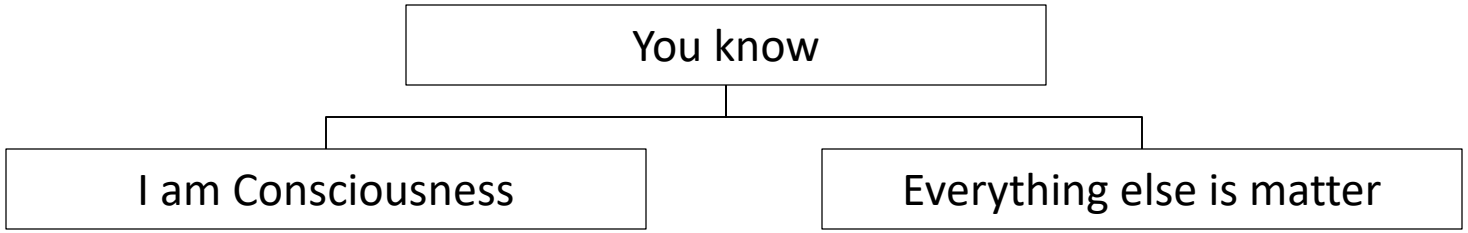
Anatma Mithya :

- Nature of World, 2nd Phase of Vedantic Study.
- Why is it important?

We have divided Creation into two parts :

Jiva	Ishvara	Jagat
- Mixture of Atma – Anatma. - Sthula, Sukshma, Karana Shariram + Atma.	- Body, mind, Anatma. - Maya = Karana Shariram. - Consciousness is Atma.	- Anatma - Matter alone

- Who am I?
- I have claimed myself as Spirit after study of Aparokshanubhuti.
- I am spirit behind all Jivas and Ishvara Shariram also.
- Whatever I experience is inert Anatma.
- Is Vedantic study complete? Study is incomplete.



- Study incomplete because Universe reduced to Dvaitam.
- Atma-Anatma, Chetana-Achetana.
- Scriptures teach : Advaitam

Mandukya Upanishad :

नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,
adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah ॥ 7 ॥

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

- What is job now?
- Reduce pair into One.
- One to be swallowed by other.

Scientist / Other Philosophers	Vedantin
- Try to reduce everything into Anatma, Matter. - Materialistic. - Life, consciousness, product, property of matter.	- Reduces everything into Atma, Chaitanyam, Consciousness.

Scientist	Vedantin
- Matter condensed millions of years ago and recently life came. - After sometime, Sun, Earth, explodes, life destroyed. - Matter left behind. - Swallows Atma into Anatma.	- Atma swallows Anatma figurative. - Understand, Sarvam Atma Mayam, Brahma Mayam Jagatu. - No Anatma exists. **Mundak Upanishad :** - Braheiva Amrutam.... [II – II – 11] - No matter. What is matter? - Consciousness with name and form. - Consciousness appears as matter like mind alone appears as dream world. - Conscious mind appears as inert mountains, rivers, wall in dream. - One mind appears as inert dream universe and dreamer Jiva. - Same in Jagrat, Atma appears as, waker and waking universe.

Mundak Upanishad :

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena

adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham II 11 II

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II – II – 11]

Verse 41 :

इत्यात्मदेहभागेन प्रपञ्चस्यैव सत्यता । यथोक्ता तर्कशास्त्रेण ततः किं पुरुषार्थता ॥४१॥	*ityātmadehabhāgena prapañcasyaiva satyatā,* *yathoktā tarkaśāstreṇa tataḥ kiṁ puruṣārthatā. (41)*

Thus the enunciation of the difference between the Atman and the body has posited indeed, after the manner of the Tarkasastra, the reality of the world. But what human-purpose is served thereby? [Verse 41]

Anatma – Prapancha Mithyatvam :

- What is Truth behind Universe?

Consciousness / Atma	Anatma, Prapacha
- Satyam - I alone as Atma am there. - I am Gold	- Mithya - Sun, mountain, Rivers are I – Atma Plus name & form. - Chain = Gold + Name, form. - Unbelievable, truth.

Chandogya Upanishad :

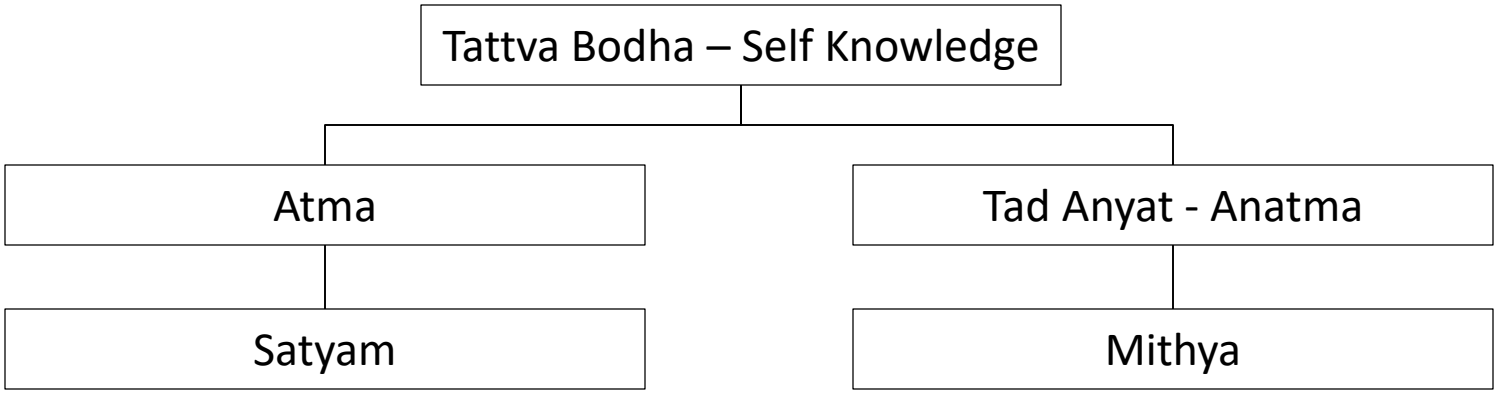
यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम् ॥ ६.१.४॥	**yatha somyaikena mrtpindena sarvam** **mrnmayam vijnatam syadvacarambhanam** **vikaro namadheyam mrttiketyeva satyam II 6.1.4 II**

O Somya, it is like this : By knowing a single lump of earth you know all objects made of earth. All changes are mere words, in name only. But earth is the reality. [6 – 1 – 4]

- During Dream become Sun, Moon, Star, Space, Time.
- In the Dream unbelievable.
- After Waking, realise and accept.
- After Vedanta Aparokshanubhuti study, accept Aham Atma Asmi.

Brihadaranyaka Upanishad :

- Aham Eva Idagum Sarvam.
- This is Moksha, ultimate teaching of Vedanta, Gita, Upanishads.



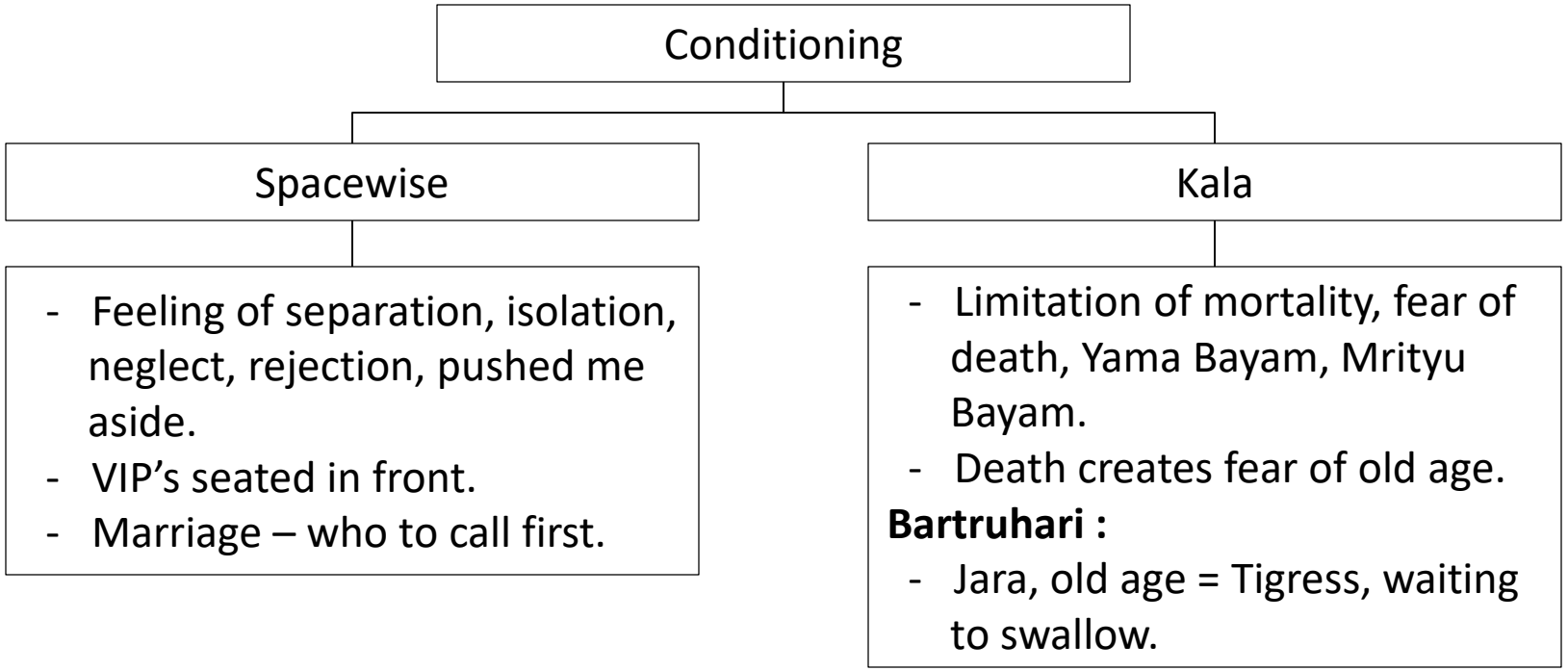
- If we don't establish Unreality of Anatma, end up in Dualism, Dvaitam, subject-object Duality, Chetana-Achetana Duality.
- What is wrong if Duality continues?

Brihadaranyaka Upanishad :

सोऽबिभेत्, तस्मादेकाकी बिभेति; स हायमीक्षां चक्रे, यन्मदन्यन्नास्ति, कष्मान्नु बिभेमीति, तत एवास्य भयं वीयाय्, कस्माद्ध्यभेष्यत्? द्वितीयाद्वै भयं भवति ॥ २ ॥	so'bibhet, tasmādekākī bibheti; sa hāyamīkṣāṃ cakre, yanmadanyannāsti, kaṣmānnu bibhemīti, tata evāsya bhayaṃ vīyāy, kasmāddhyabheṣyat? dvitīyādvai bhayaṃ bhavati || 2 ||

He was afraid. Therefore people (still) are afraid to be alone. He thought, 'If there is nothing else but me, what am I afraid of?' From that alone his fear was gone, for what was there to fear? It is from a second entity that fear comes. [I – IV – 2]

- As long as Duality is there, there will be fear.
- Duality means time, space, proved by our daily experience in Jagrat Avasta.
- Sleep – No duality, No experience of Desha, Kala.
- Dvaitam goes with Desha, Kala.
- In Advaitam alone, Desha, Kala disappears.
- Dvaitam comes, Desha Kala comes, Limitations come.
- Desha Kala Avaditvam – conditioning by time and space.



- Desha, Kala creates Maha Samsara.
- Deep Sleep state : Dvaitam Nasti, Desha, Kala, Muktaha, Tasmat Bayam Api Nasti, happiest state.

Brihadaranyaka Upanishad :

- Sleep compared to Moksha Avastha, daily experience, Moksha at time of sleep.
- Dvaitam = Samsara, is teaching in 1st stage.

1st Stage :

- Atma - Anatma Viveka in Dvaitam only.

2nd Stage:

- Atma should swallow Anatma, Anatma Mithyatvam.

- Anatma, Anatma Mithyatvam.

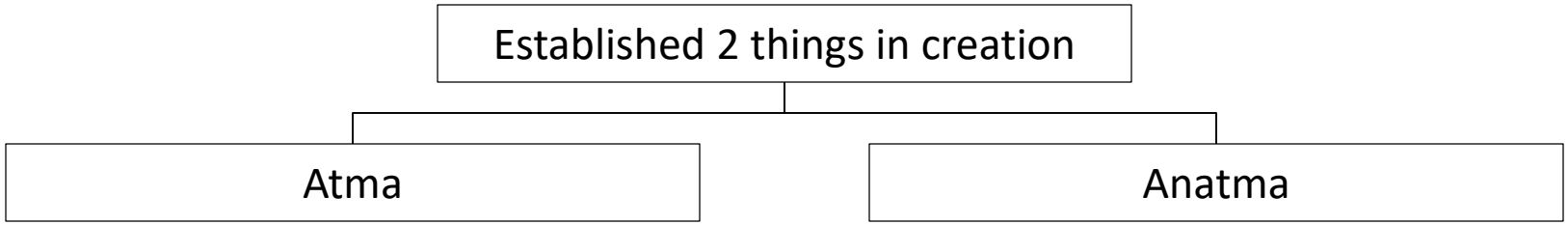
41st Verse :

- Question by student – Introducing topic.

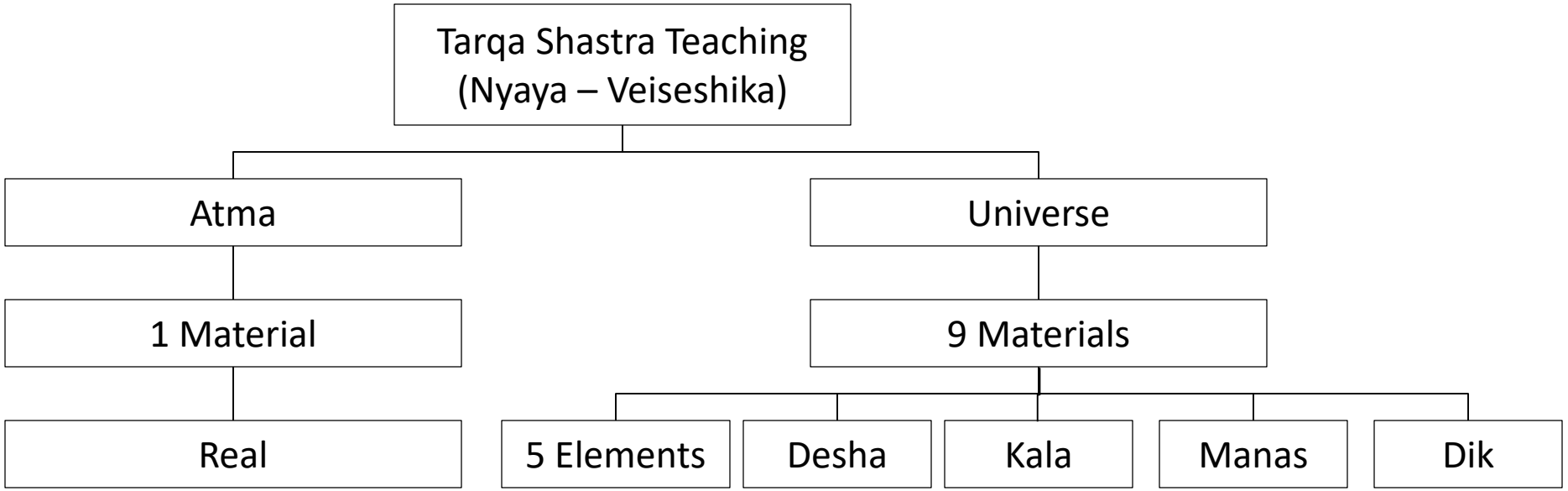
a) Iti Atma Deha Bagena :

- In this manner you have separated Atma and Deha.
- Agam = Vibagaha, separation, distinction, Viveka.
- Deha – stands for entire Anatma, 3 Sharirams and Prapancha.
- Iti – Upto Verse 40, you have differentiated Atma-Anatma.
- By this what have you proved?

b) Prapanchasya Satyata Eva Bavati :



- Both Real, count 2, Anatma also gets status of Reality.
- So What?



c) Yathokta Tarqa Shastrena :

- Same teaching given by Nyaya – Veiseshika.

d) Tataha Kim Purushartha?

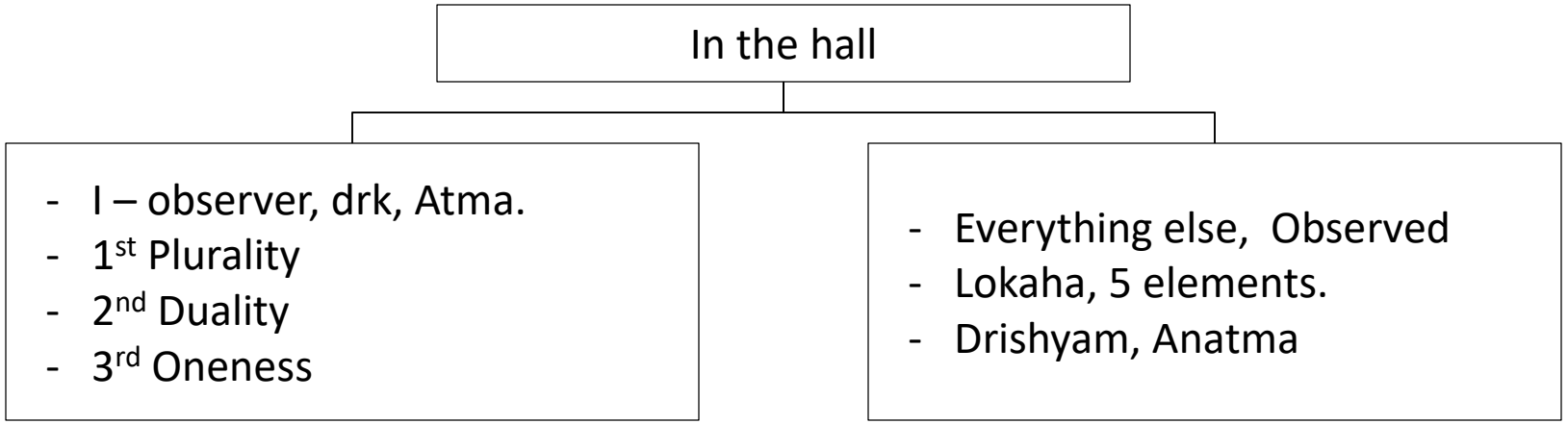
- What benefit do I get out of Vedanta?
- What is USP of Vedanta?
- Defect of other philosophers is not there in Vedanta.
- Dvaita Darshanam, Sankhya accepts Duality as Reality.
- Dvaitam will lead you to Samsara only.
- Kim Purushartha?
- Atma-Anatma Dvaitam is intermediary stage of Vedantic knowledge.
- Final leap – Most important.
- There is no Anatma, no Dvaitam.

Verse 42 :

इत्यात्मदेहभेदेन देहात्मत्वं निवारितम्। इदानीं देहभेदस्य ह्यसत्त्वं स्फुटमुच्यते ॥४२॥	*ityātmadehabhedena dehātmatvaṁ nivāritam,* *idānīṁ dehabhedasya hyasattvaṁ sphuṭamucyate. (42)*

Thus by the differentiation between the body and the Self, the idea that 'the body is the Self' is negated. Now the unreality of body as a separate entity will be explained. [Verse 42]

- Shankara reduces Universe into 2.



- Pancha Butani Prakrutena, Prakrushataha Pancha Vidha.

a) Iti Atma Deha Bhedena :

1st Step :

- Deha – Anatma, Bheda – Viveka.

b) Dehatmatvam Nivaritam :

- The body is Self, is negated.
- Remove notion that you are the Body.
- Who are you? Will see later.

  I am born, basic assumption of everyone, greying, wrinkling body.
- What is transformation?

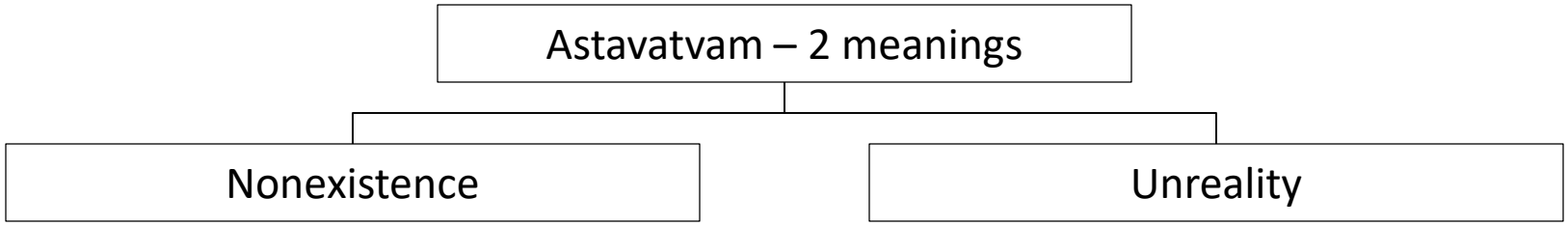
  Transcending form
- As long as I am body, person with form, struggling to retain form.
- Worried as long as we are formed individual.
- Form will go, die.
- What is transformation?
- Recognising that I am not the formed Anatma, I am formless Atma.
- Shifting from form to formless is transformation.
- You are not a particular form.

Dehatmavan :

- I am Body, formed individual notion elimination.
- Now what we will do?

c) Idanim Deha Bhedasya Asatvam :

- Unreality of Body, Mithyatvam is to be established.



Vedanta :

- We are tangibly experiencing body.
- Does not question experience but questions its Reality.
- Body has only experiential existence, not factual existence.

d) Sphutam Ucyate :

- Clearly taught by Adhyaropa, Apavada Method.

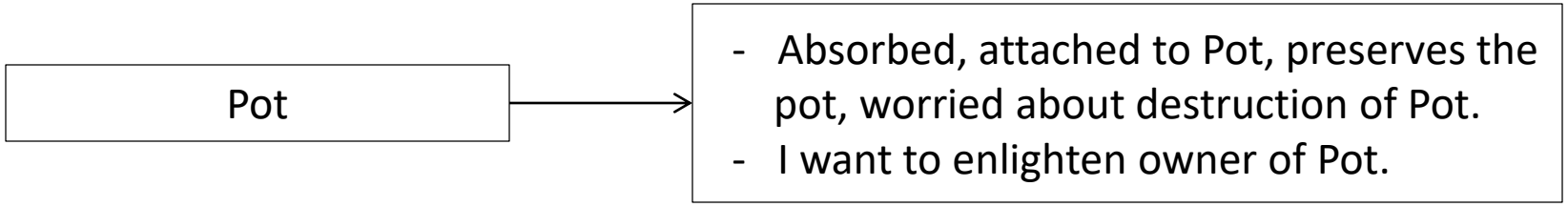
1st Accept :

- Anatma – called Adhyaropa, temporary acceptance.

2nd Later :

- Dismiss Anatma – called Apavada, Final negation.

Example :



Brihadaranyaka Upanishad : Mortal Pot....

अथातः पवमानानामेवाभ्यारोहः, ; स वै खलु प्रस्तोता साम प्रस्तौति, स यत्र प्रस्तुयात्तदेतानि जपेत्—असतो मा सद्गमय, तमसो मा ज्योतिर्गमय, मृत्योर्मामृतं गमयेति ; स यदाहासतो मा सद्गमयेति, मृत्युर्वा असत्, सदमृतम्, मृत्योर्मामृतं गमय, अमृतं मा कुर्वित्येवैतदाह ; तमसो मा ज्योतिर्गमयेति, मृत्युर्वै तमः, ज्योतिरमृतम्, मृत्योर्मामृतं गमय, अमृतं मा कुर्वित्येवैतदाह ; मृत्योर्मामृतं गमयेति नात्र तिरोहितमिवास्ति । अथ यानीतराणि स्तोत्राणि तेष्वात्मनेऽन्नाद्यमागायेत्, तस्मादु तेषु वरं वृणीत यं कामं कामयेत तम्; स य एवंविदुद्गातात्मने वा यजमानाय वा यं कामं कामयते तमागायति ; तद्धैतल्लोकजिदेव ; न हैवालोक्यताया आशास्ति य एवमेतत्साम वेद ॥ २८ ॥

athātaḥ pavamānānām evābhyārohaḥ, sa vai khalu prastotā sāma prastauti, sa yatra prastuyāt, tad etāni japet: 'asato mā sad gamaya, tamaso mā jyotir gamaya, mṛtyor māmṛtaṁ gamaya' iti, sa yad āha, asato mā sad gamaya iti, mṛtyur vā asat, sad amṛtam, mṛtyor māmṛtaṁ gamaya, amṛtam mā kurv ity evaitad āha; tamaso mā jyotir gamaya iti, mṛtyur vai tamaḥ, jyotir amṛtam, mṛtyor mā amṛtaṁ gamaya, amṛtaṁ kurv ity evaitad āha; mṛtyor māmṛtaṁ gamaya iti, nātra tirohitam ivāsti. atha yānītarāṇi stotrāṇi, teṣv ātmane'nnādyam āgāyet; tasmād u teṣu varaṁ vṛṇīta, yaṁ kāmaṁ, kāmayeta, tam, sa eṣa evaṁ-vid udgātātmane vā yajamānāya vā yaṁ kāmaṁ kāmayate taṁ āgāyati; taddhaital loka-jid eva, na haivā lokyatāyā āśāsti, ya evam etat sāma veda.

Now therefore the edifying repetition (Abhyaroha) only of the hymns called Pavamanas. The priest called Prastotr indeed recites the Saman. While he recites it, these Mantras are to be repeated : From evil lead me to good. From darkness lead me to light. From death lead me to immortality. When the Mantra says, 'From evil lead me to good,' 'evil' means death, and 'good' immortality ; so it says, 'From death lead me to immortality, i.e. make me immortal.' when it says, 'From darkness lead me to light,' 'darkness' means death, and 'light,' immortality ; so it says, 'From death lead me to immortality, or make me immortal.' In the dictum, 'From death lead me to immortality,' the meaning does not seem to be hidden. Then through the remaining hymns (the chanter) should secure eatable food for himself by chanting. Therefore, while they are being chanted, the sacrificer should ask for a boon – anything that he desires. Whatever objects this chanter possessed of such knowledge desires, either for himself or for the sacrificer, he secures them by chanting. This (meditation) certainly wins the world (Hiranyagarbha). He who knows the Saman (vital force) as such has not to pray lest he be unfit for this world. [I – III – 28]

Clay Buddhi :

- Praying for liberation from Mortality to immortality.
- Can't straight away dismiss pot.
- All near and dear – can't say Unreal student will walk out.

1st Step :

Pot	Clay
- Karyam - Accidental thing introduced.	- Karanam - Cause - Clay from which pot has come, sustained, goes back. - Add Brahman, Bagawan, consciousness.

2nd Step :

- Look at pot with sharp intellect.
- See whether there is substance called Pot.
- Top, Middle, bottom clay.
- Vision of clay comes.
- No substance called Pot.

What is Pot ?

Chandogya Upanishad :

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम् ॥ ६.१.४॥	**yatha somyaikena mrtpindena sarvam** **mrnmayam vijnatam syadvacarambhanam** **vikaro namadheyam mrttiketyeva satyam II 6.1.4 II**

O Somya, it is like this : By knowing a single lump of earth you know all objects made of earth. All changes are mere words, in name only. But earth is the reality. [6 – 1 – 4]

- Pot is name given to particular Rupa (Form), function (Karma).
- Don't negate Pot but say clay alone is appearing as Pot.
- Clay vision comes, Pot dismissed, not destroyed.
- Keep Pot, Use Pot.
- Understand substance is clay which is in 3 periods of time.
- Nama, Rupa, Karma – change and get destroyed.
- Will get attitude of acceptance of destruction of Nama Rupa.
- Vision of clay retained.

Mentioned later : Verse 139

कार्ये हि कारणं पश्येत्पश्चात्कार्यं विसर्जयेत् । कारणत्वं ततो नश्येदवशिष्टं भवेन्मुनिः ॥१३९॥	*kārye hi kāraṇaṁ paśyetpaścātkāryaṁ visarjayet,* *kāraṇatvaṁ tato naśyedavaśiṣṭaṁ bhavenmuniḥ. (139)*

One should see the cause in the effects and then should discard the effects altogether. Then the cause also should be dissolved, then what remains is the Truth Absolute, and the seeker becomes verily that. [Verse 139]

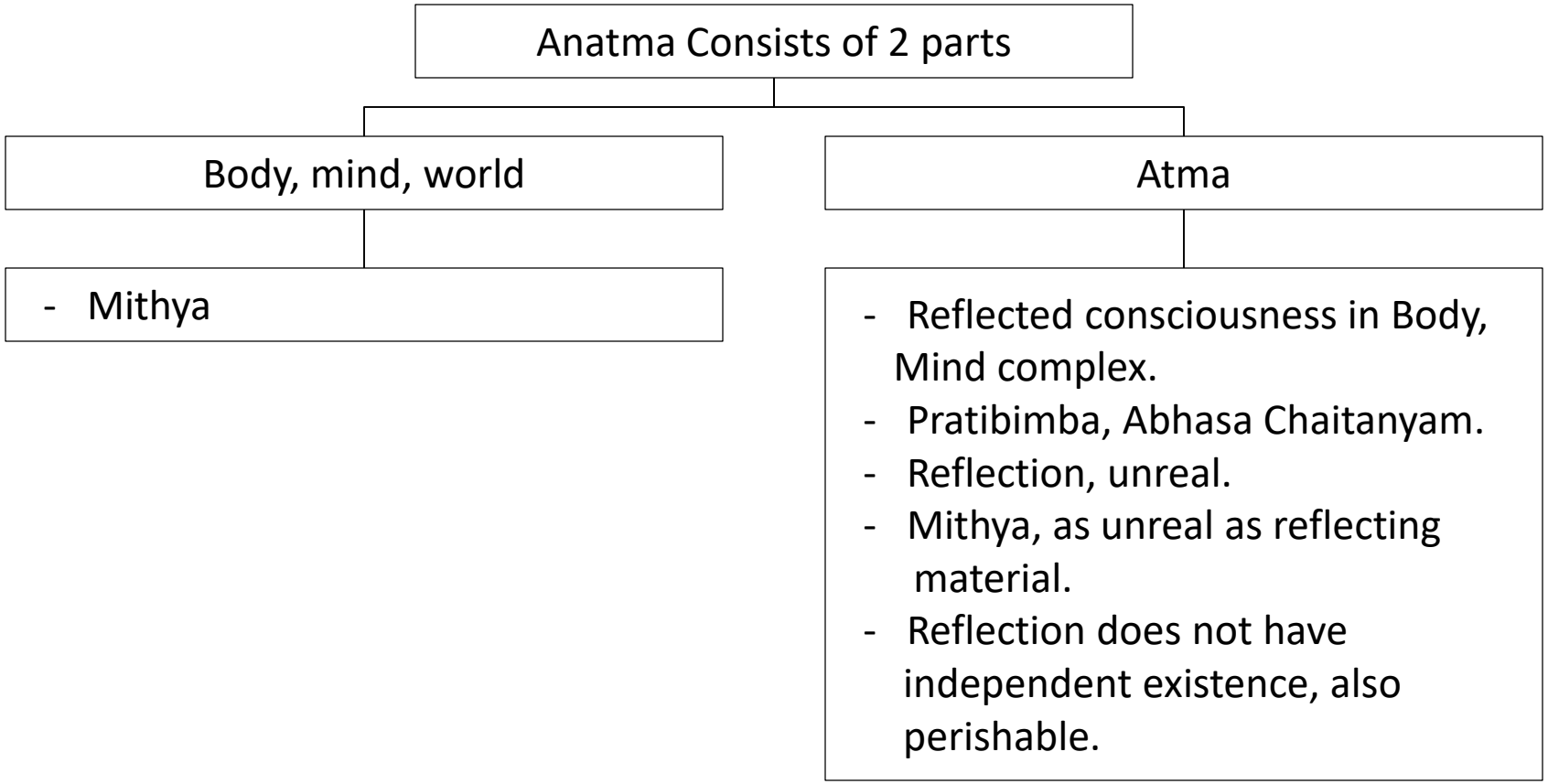
1st	2nd
- See Karyam Pot	- Shift Vision to clay - Seeing clay, dismiss pot. - Karya Karana Vilakshana clay alone remains. - In Advaitam, no Karyam + Karanam.

Verse 43 :

चैतन्यस्यैकरूपत्वाद्भेदो युक्तो न कर्हिचित्। जीवत्वं च मृषा ज्ञेयं रज्जौ सर्पग्रहो यथा ॥४३॥	*caitanyasyaikarūpatvādbhedo yukto na karhicit,* *jīvatvaṁ ca mṛṣā jñeyaṁ rajjau sarpagraho yathā. (43)*

Because the Consciousness is One everywhere, it is improper to attribute distinctions in It at any time. The sense of 'jiva' is to be understood as a delusion even as the idea of a snake in a rope. [Verse 43]

- Entire Anatma is Mithya.



- Reflected Sun, Unreal, Reflection in Mirror Unreal.

Story :

- See Princess – Give 100 Gold coins.
- Poor guy saw her in Dream, told to pay.
- **Tenali Raman :**

  Bought mirror + 100 coins and asked King to take Reflected coin in mirror.
- Dream and Reflection, both Unreal.
- Reflected Consciousness is called Jiva.
- Jiva is also Anatma like Shariram + Jagat.

1st Stage : Take Jiva

a) Chaitanyasya Eka Rupatvat :

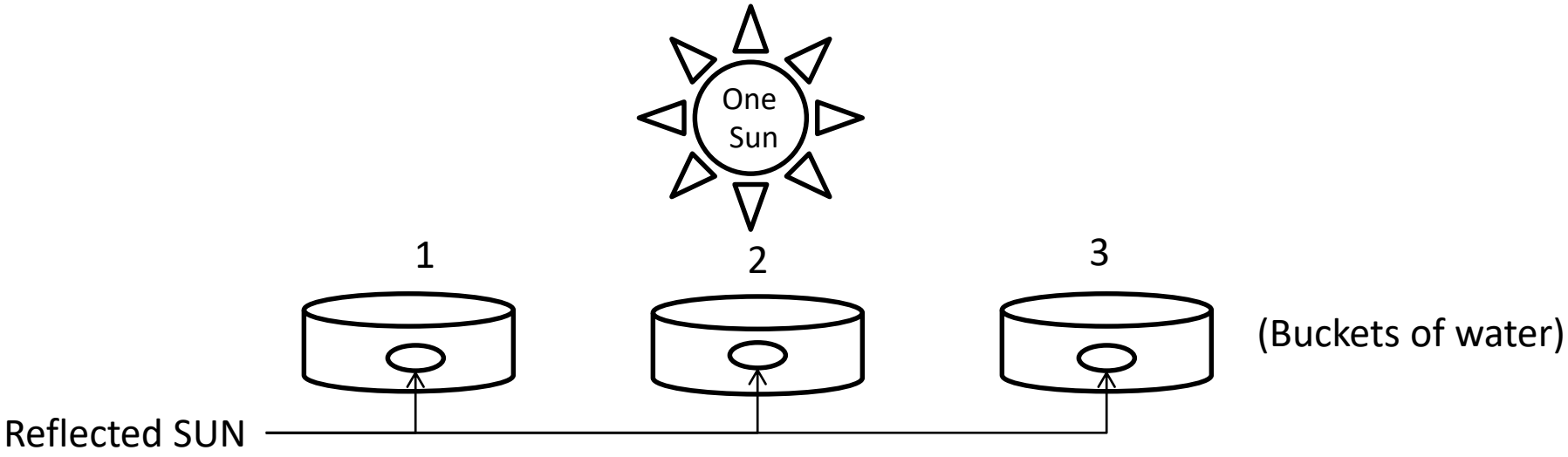
- Consciousness is uniform, all-pervading.

b) Bhedo Yukto Na Karhichit :

- This is no plurality of Consciousness, since Chaitanyam is uniform.
- So many people experiencing Consciousness.
- How Consciousness is one?

c) Jivatvam Cha Mrsa Jneyam :

- Plurality of Consciousness experience is because of Plurality of Reflected consciousness not because of plurality of Original Consciousness.



- Suryaha Ekaha, Aneka is Pratibimba Chaitanyam.
- Aneka Pratibimba Chaitanyam does not disturb Advaitam.
- Since there is only Advaitam, Jivataha Mrishat Jneyam.
- Jiva is false, unreal.
- What is reason?
- Because Jiva is Reflected Consciousness, Reflected consciousness is Unreal.
- Therefore, Consciousness is subject to arrival and departure.
- When brain is in good condition, Reflected consciousness is there.
- When brain goes to coma, Consciousness seems to have gone from him, he is unconscious.
- Coming and going Consciousness is only Reflection in brain.

- Original Consciousness, Paramatma continues, whether Reflected consciousness is there or not.
- For unreal Reflection example given.

d) Rajjau Sarpa Graho Yatha :

- The sense of Jiva is to be understood as a delusion even as the idea of a snake in a rope.
- Rope in dimlight not clearly grasped as Rope, snakes function makes you run away.
- Jivas projections in the mind makes you run in the World throughout life!!
- Is it there?
- Even though it is not there, it has experiential existence, temporary existence.
- Exists sufficiently to disturb you, can cause heart attack!
- **Example :**

  Dronacharya disturbed by unreal death of Ashvattama.
- Problem is Unreal.
- Unreal thing has also function.
- Jiva, World can function efficiently even though Unreal.
- Rajjau Sarpa, Dream can function efficiently even though Unreal.
- Grahaha – means appearance, perception.

Verse 44 :

रज्ज्वज्ञानात्क्षणेनैव यद्वद्रज्जुर्हि सर्पिणी । भाति तद्वच्चितिः साक्षाद्विश्वाकारेण केवला ॥४४॥	*rajjvajñānātkṣaṇenaiva yadvadrajjurhi sarpiṇī,* *bhāti tadvaccitiḥ sākṣādviśvākāreṇa kevalā. (44)*

At the very instant of the ignorance of the rope, it appears as a snake, so too, the pure and the changeless Consciousness, Itself appears as the world of plurality because of ignorance. [Verse 44]

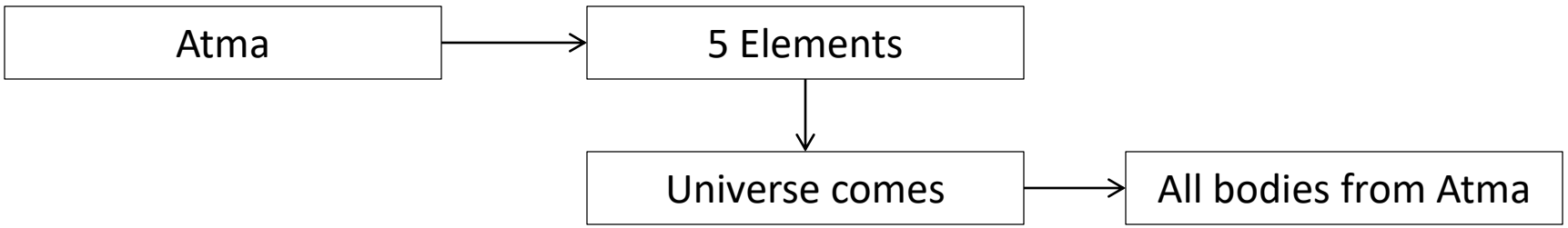
Atma :

- Cause of Universe.

Taittriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः । आकाशाद्वायुः । वायोरग्निः । अग्नेरापः । अद्भ्यः पृथिवी । पृथिव्या ओषधयः । ओषधीभ्योन्नम् । अन्नात्पुरुषः ॥ २॥	**tasmadva etasmadatmana akasah sambhutah I** **akasadvayuh, vayoragnih, agnerapah I** **adbhyah prthivi, prathivya osadhayah I** **osadhibhyo'nnam, annatpurusah II 2 II**

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – I – 2]



- Is Atma – Nimitta or Upadana Karanam? Intelligent cause or Material cause?
- Both Intelligent cause and Material cause.

Intelligence Cause	Material Cause
- Atma created universe. - Carpenter created table.	- Atma became universe, appears as universe. - Wood became the table.

- Atma as Upadana Karanam becomes Universe, Anatma.
- Enquiry does not stop here.
- Upanishad also says – Atma is changeless, Nirvikara.

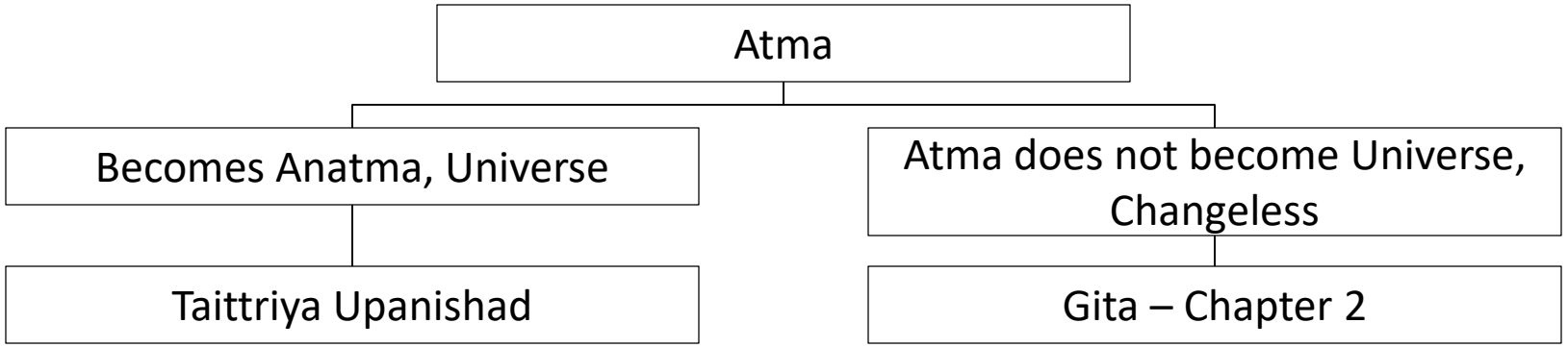
Gita :

अव्यक्तोऽयमचिन्त्योऽयम्
अविकार्योऽयमुच्यते ।
तस्मादेवं विदित्वैनं
नानुशोचितुमर्हसि ॥ २-२५॥

avyaktō'yam acintyō'yam
avikāryō'yam ucyatē |
tasmād ēvaṁ viditvainaṁ
nānuśōcitum arhasi || 2-25 ||

This (Self) is said to be unmanifest, unthinkable and unchangeble. Therefore, knowing This to be such, you should not grieve. [Chapter 2 – Verse 25]

- Avikarya = Not subject to change.



- Contradiction?
- Veda preserved by Pada, Krama, Jata, Patha, Anukramanika.
- How many letters, words, chapters with Svara mentioned in Veda.
- Teach prayers to children – No svara (Sloka not Vedic prayers).
- Veda carefully preserved, Apaurusheyam, from Lord.
- Resolve contradiction by proper interpretation.

Revision:

- Upto Verse 40 Atma - Anatma Viveka.

Atma	Anatma
- Subject, I, consciousness principle, Chetanam.	- Body, Mind, Universe, intrinsically, naturally Achetanam. - Object, inert, matter principle. - Body alive because of borrowed Consciousness from Atma. - Body – mind borrows consciousness, objective world does not borrow consciousness.

- In Dvaitam, in 1st stage because of Chetana –Achetana Vibhaga.
- Dvaitam not teaching of Upanishads.

Brihadaranyaka Upanishad :

सोऽबिभेत्, तस्मादेकाकी बिभेति; स हायमीक्षां चक्रे, यन्मदन्यन्नास्ति, कष्मान्नु बिभेमीति, तत एवास्य भयं वीयाय्, कस्माद्ध्यभेष्यत्? द्वितीयाद्वै भयं भवति ॥ २ ॥	so'bibhet, tasmādekākī bibheti; sa hāyamīkṣāṃ cakre, yanmadanyannāsti, kaṣmānnu bibhemīti, tata evāsya bhayaṃ vīyāy, kasmāddhyabheṣyat? dvitīyādvai bhayaṃ bhavati || 2 ||

He was afraid. Therefore people (still) are afraid to be alone. He thought, 'If there is nothing else but me, what am I afraid of?' From that alone his fear was gone, for what was there to fear? It is from a second entity that fear comes. [I – IV – 2]

- In Dvaitam Samsara can't be avoided.
- Dvaitam must be reduced to Advaitam.

2 Alternatives :

Matter swallows spirit	Spirit swallows matter
- Science - Materialistic - World, matter, alone real, consciousness is temporary product of matter.	- Vedanta - Spiritualistic - Atma swallows Anatma. - Consciousness was, is , will be.

Matter swallows spirit	Spirit swallows matter
- Swallow Atma by Anatma. - Originally matter soup was there, after some time consciousness, life came. - After sometime, sun becomes cold, dwarf, red giant star, earth can't sustain life like other planets. - Life gone, consciousness gone, matter continues. - Anatma, matter Advaitam principle. **Example :** - On death, matter remains.	- From consciousness matter appears, exists, dissolves. - Consciousness continues. **Mandukya Upanishad :** - Chittam Spandatam me... - Duality is consciousness in motion. **Example :** - Fire brand – Agarbatti with glowing tip moves in dark, patterns appear in dark room. - Fact – one glowing tip. - Consciousness in motion appears as the world projections in the mind, motion, appears as the world. - Consciousness steady in sleep. - World resolved. - Sleep best example. - World has resolved, consciousness "is".

Verse 41 – 89 :

- Anatma Mithyatvam, Not negate experience of Anatma but only Reality.
- **Example :** Dream, Sunrise, blue sky experienced.

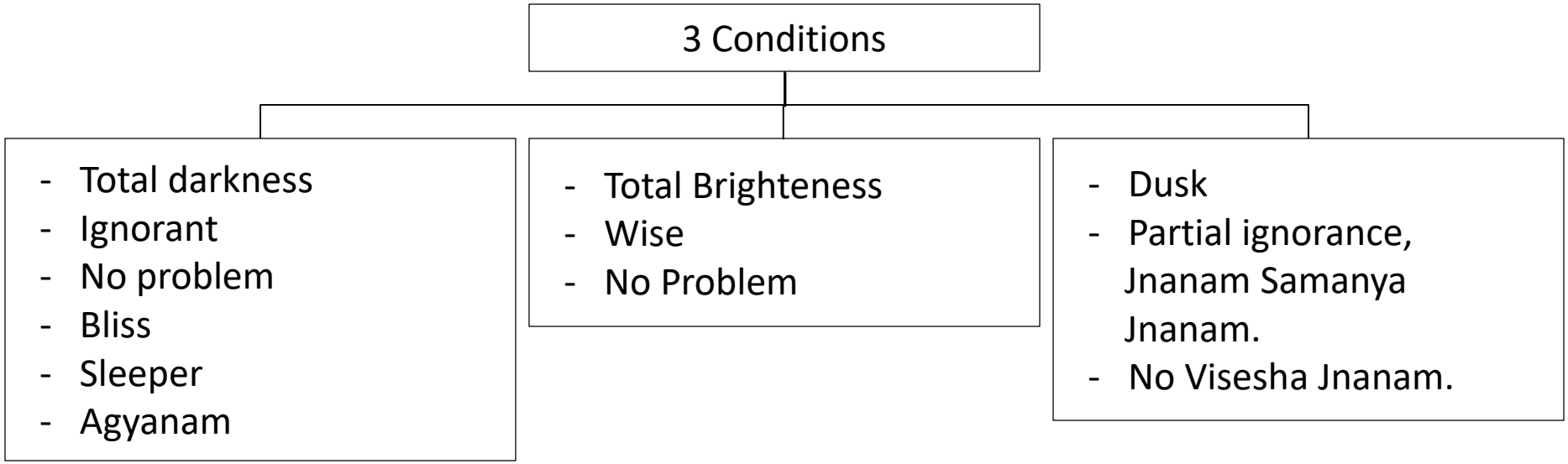
Verse 43 :

- Jivatvam Cha Mrisham Jneyam.
- Body, Mind, Reflected Consciousness is Mithya, Reflection can't be counted along with original.
- **Example :**

  No coffee for reflections in a restaurant
- Jiva Mithya Pratibimbatvat.

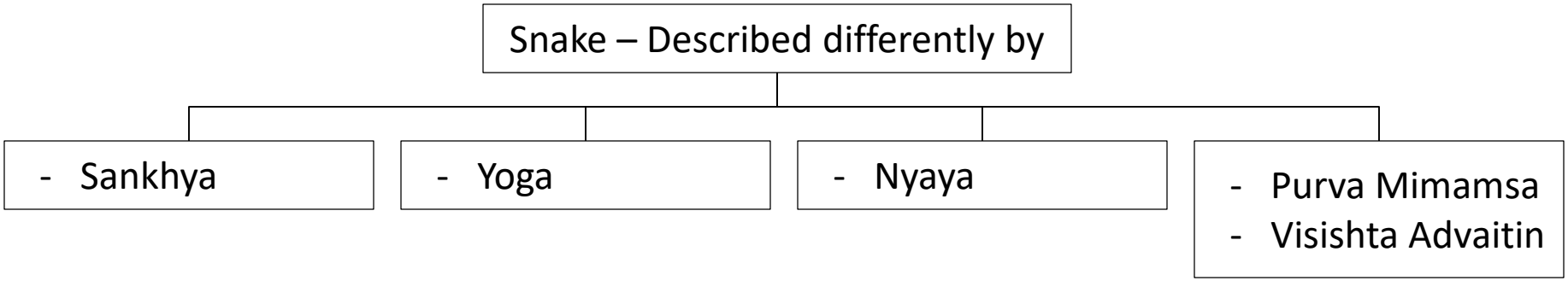
Verse 44 :

- Whole World is Mithya.
- Rajju Sarpa Eva.

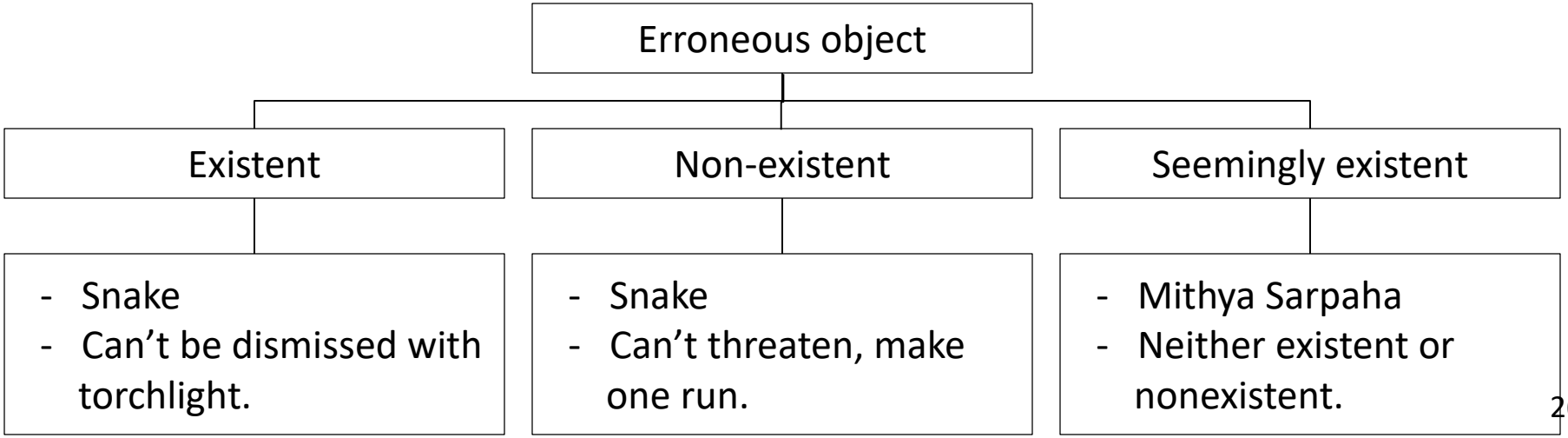


- Changeless Consciousness appears as World of Plurality because of Agyanam.

- Rajju Sarpa is thought in the Mind, within head.
- Observer does not take it as within but shows hand outside and says there is a snake.
- Rajju Sarpa not within head but outside.
- If within head, will not make him run.
- Khyati Vada – Discussion.



- Topic of error.
- What is an erroneous object?



- Whole world comes under Mithya category, can't say it is or it is not, it is Mithya.
- Mithya can't be counted with Satyam, therefore, Advaitam Bhati Tadva Chitihi.
- In the World there is Chaitanyam alone.
- What type of Chaitanyam?

Kevala Visva Karena Chitihi :

- Non-divisible, Undivided consciousness alone is there.

Sakshat :

- Self, evidently present all the time, as Aham Aham...
- Chaitanyam alone is there, Vishwakarena Bhati.
- Chaitanyam alone falsely appears as the Universe.
- One consciousness unreally appears as the Universe.
- No Universe separate from consciousness.
- All nothing but me the Chaitanyam.
- Same in Dream also.
- In Dream, while Dream is there, don't know (am ignorant) that it is me + my mind alone.
- No World outside.
- Same in Jagrat, me alone as Consciousness not Mind.

One Mind	One Consciousness
Dream	Waking

- If I tell in the Dream, I am lying down, Dream my own mental projection, I would have enjoyed.
- But we are terribly frightened because of ignorance in the dream.
- Guru comes and says, you are sleeping comfortably in the bed, in Dream.
- Unreal Dream appears so Real.
- World can appear as Real.
- When we train ourself to lift to a higher plane, Dreamer wakes up to see Dream as Unreal.
- Waker wakes up to see Waking as Unreal.

Dakshinamurthi Stotram : 

विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया ।
यस्साक्षात्कुरुते प्रभोधसमये स्वात्मानमे वाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ १ ॥

viśvandarpaṇa dṛśyamāna nagarī tulyaṃ nijāntargataṃ
paśyannātmani māyayā bahirivodbhūtaṃ yathānidrayā |
yassākṣātkurute prabhodhasamaye svātmāname vādvayaṃ
tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 1 ||

He who experiences at the time of realization his own immutable Self-in which the Self alone plays as the universe of names and forms, like a city seen in a mirror, due to the maya power as though produced outside, as in a dream, to him, the divine teacher, Sri Daksinamurty, is this prostration. [Verse 1]

- Need not swallow immediately, give benefit of doubt to Vedanta.
- Perhaps Vedanta may be true.
- This attitude is called Sraddha.
- Consciousness alone appears as Matter.
- No independent Matter at all.
- No independent World at all.

Verse 45 :

उपादानं प्रपञ्चस्य ब्रह्मणोऽन्यन्न विद्यते । तस्मात्सर्वप्रपञ्चोऽयं ब्रह्मैवास्ति न चेतरत् ॥४५॥	*upādānaṁ prapañcasya brahmaṇo'nyanna vidyate,* *tasmātsarvaprapañco'yaṁ brahmaivāsti na cetarat. (45)*

The substratum for the whole universe is nothing but Brahman. Therefore the whole universe is Brahman and nothing else. [Verse 45]

- World, Anatma can't be counted because very stuff of Anatma is Atma.
- Content of Anatma is Atma.
- Content of Snake = Rope.
- Weight / Length / Tangibility, number of curvatures on Snake same as Rope.
- Snake is Nama – Rupa.
- No tangible entity called Snake.
- What is content of Dream World?

  Thought in Mind.
- Tiger thought becomes Tiger.
- Dream, Joke after getting up.
- Whole life joke after waking to Consciousness for Jnani, serious affair for Ajnani.

a) Prapanchasya Upadanam :

Sara of	Is
Wave	Water
Furniture	Wood
Pot	Clay
World	Brahman / Chaitanyam

Gita :

ब्रह्मार्पणं ब्रह्म हविः
ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं
ब्रह्मकर्मसमाधिना ॥ ४-२४॥

brahmārpaṇaṁ brahma havih
brahmāgnau brahmaṇā hutam |
brahmaiva tēna gantavyaṁ
brahma karma samādhinā ||4-24||

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

Ignorant	Wise
- Waves alone are there. - Plural	- Water alone is there. - Singular

Mundak Upanishad :

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण । अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११॥	Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham II 11 II

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II – II – 11]

b) Upadaya Anyanna Na Vidyate :

- Nothing other than Brahman is content of World.

c) Tasmat Aham Sarva Prapanchaha Braheiva :

- Whole Universe is Brahman

d) Nace Trat :

- Nothing else.
- Initially Atma – Anatma Viveka, Suddenly he uses word Brahman.
- Brahman another word for Atma.

Atma	Brahman
All pervading	Infinite

- What is all pervading is infinite.

e) Braheiva Asti is Atmeiva Asti

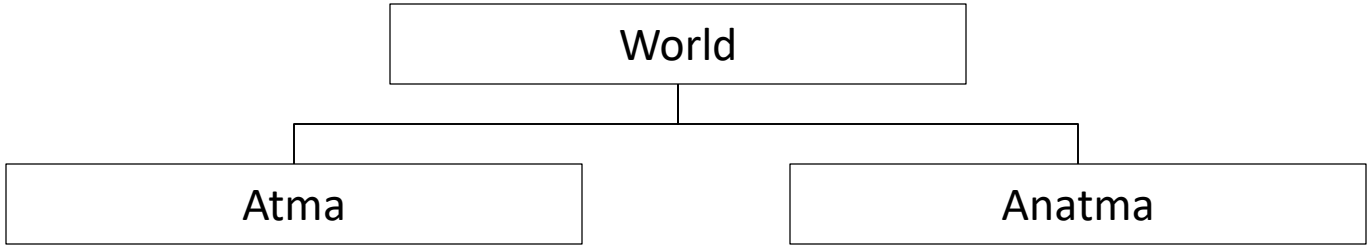
- Atma = Aham.
- I alone am there, Kaivalyam, Moksha.
- If I alone am there, no fear.
- We are always afraid of 2nd thing, afraid of living alone in a place.
- Fear only from 2nd factual or imaginary thing, being.

Verse 46 :

व्याप्यव्यापकता मिथ्या सर्वमात्मेति शासनात्। इति ज्ञाते परे तत्त्वे भेदस्यावसरः कुतः ॥४६॥	*vyāpyavyāpakatā mithyā sarvamātmeti śāsanāt,* *iti jñāte pare tattve bhedasyāvasaraḥ kutaḥ. (46)*

By the declaration of Sruti that "Everything is Atman" it is clear that the idea of pervading and pervaded is false. When the supreme Reality is known thus, where is the room for differentiation? [Verse 46]

Initially, we divide World into :

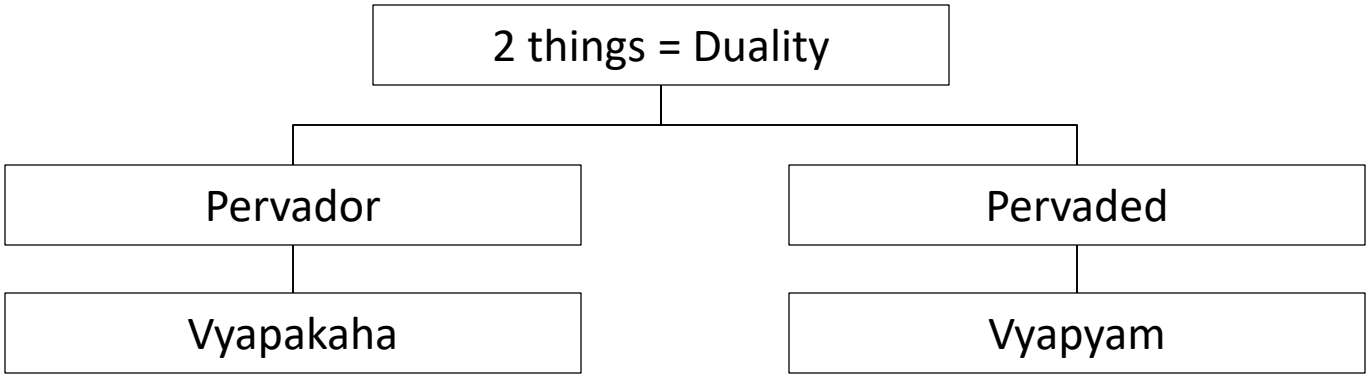


Gita :

अच्छेद्योऽयमदाह्योऽयम् अक्लेद्योऽशोष्य एव च । नित्यः सर्वगतः स्थाणुः अचलोऽयं सनातनः ॥ २-२४॥	**acchēdyō'yam adāhyō'yam** **aklēdyō'śōṣya ēva ca |** **nityaḥ sarvagataḥ sthāṇuh** **acalō'yaṁ sanātanaḥ || 2.24 ||**

This Self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient. [Chapter 2 – Verse 24]

- Atma pervades entire Anatma, is initial statement.
- Other philosophers raise a question.
- Atma all pervading means Dvaitam.



- All pervading is only in the beginning of Teaching.

Final teaching :

- No second thing to pervade.

Example :

- Gold pervades all ornaments as Material cause.
- Where ornament is, Gold is there.
- Gold is in and through all ornaments.
- No ornaments other than Gold.

Example :

- Water pervades all oceans.
- No ocean other than water.

Initially :

- God pervades World. God is in the pillar also.
- No pillar other than God.

Final :

- God does not pervade World because there is no World other than God.

Example :

- Initially show Arathi to all photos.
- 6 Padai Muruga.
- Otherwise I will have accident, God angry!

Final Teaching :

- God only is there, God alone is there.
- No individual, people, sinner to be blessed is the ultimate Truth.
- For worship, choose Ishta Devata.
- Vyapya – Vyapaka is Mithya.
- No pervaded, pervador duality at all.

a) Sarvam Atma Iti Shasanat :

Brihadaranyaka Upanishad :

- Atmeiva Idagum Sarvam.
- No Anatma at all. No question of Anatma being pervaded by Atma.

b) Iti Pare Tattve Jnate :

- When Atmeiva Idagum Sarvam knowledge comes.
- How can I say I am all?

Train Mind :

- 1st : Bagawan Eva Idagum Sarvam.
- God alone is everything.
- Dismiss World, God alone is.
- Later : Merge God into Self.
- Then say : I alone am everything.

Para Bakti	Para Vidya
- God alone is everything.	- I alone am everything.

- Para Vidya is Para Bakti.

Gita : Chapter 7

- Jnani alone is highest devotee.

c) Bhedasya Vasarah Kutah?

- When highest truth of Atma is known where is scope for duality, isolation, rejection, not loved by all, not cared by others.
- All notions come because of sense of smallness.

- As long as I am individual, sense of insecurity does not go, sense of isolation does not go, Samsara does not go.
- I am neighbour, daughter, wife, everything.
- Vedantic knowledge gives emotional security.

Revision :

Verse 45 – 46 - Anatma Mithyatvam

- From standpoint of Atma, Anatma is less Real.
- From standpoint of one Anatma, another Anatma Real only.
- With respect to individual in Dream, Dream world Real, capable of affecting Dreamer.
- Dream World unreal w.r.t Waker.
- Anatma Mithya not from Body, Mind, World standpoint but only from Consciousness standpoint which is Atma, Satyam.
- Anatma can't be counted with Atma.
- Therefore, Atma is the only countable thing. Hence, Advaitam.
- Ekam eva Satyam.
- In examples, arguments are based on Upanishadic logic not independent logic.
- Reasoning for Atma, Consciousness are based on Upanishadic data alone.

Verse 46 :

- Atma – Anatma can't have any relationship because they are not 2 separate things to have relationship.

Vyapakam	Vyapyam
Pervador	Pervaded

- No Relationship.

Reason :

- Upanishad statement - Sarvam Atma.

Brihadaranyaka Upanishad :

ब्रह्म तं परादाद्योऽन्यत्रात्मनो ब्रह्म वेद, क्षत्रं तं परादाद्योऽन्यत्रात्मनः क्षत्रं वेद, लोकास्तं परादुर्योऽन्यत्रात्मनो लोकान्वेद, देवास्तं परादुर्योऽन्यत्रात्मनो देवान्वेद, भूतानि तं परादुर्योऽन्यत्रात्मनो भूतानि वेद, सर्वं तं परादाद्योऽन्यत्रात्मनः सर्वं वेद ; इदं ब्रह्म, इदं क्षत्रम्, इमे लोकाः, इमे देवाः, इमानि भूतानि, इदं सर्वं यदयमात्मा ॥ ६ ॥

brahma tam parādād yo'nyatrātmano brahma veda. kṣatraṁ tam parādād yo'nyatrātmanaḥ kṣatraṁ veda. lokās tam parādur yo'nyatrātmano lokān veda. devās tam parādur yo'nyatrātmano devān veda. bhūtāni tam parādur yo'nyatrātmano bhūtāni veda. sarvaṁ tam parādād yo'nyatrātmano sarvaṁ veda. idam brahma, idaṁ kṣatram, ime lokāḥ, ime devāḥ, imāmi bhūtāni, idaṁ sarvam, yad ayam ātmā II 6 II

The Brahmana ousts one who knows him as different from the Self. The Ksatriya ousts one who knows him as different from the Self. The worlds oust one who knows them as different from the Self. The gods oust one who knows them as different from the self. The beings oust one who knows them as different from the Self. All ousts one who knows it as different from the Self. This Brahmana, this Ksatriya, these worlds, these gods, these beings, and this all are the Self. [II – IV – 6]

- Atma - Name and form of Atma.
- Wave / Ocean / River – Name and form of Water.
- Where is question of Water pervading River?
- Water can pervade river if there is River separate from Water.
- When no Duality, how can one pervade other.
- Matter = Consciousness according to Upanishads.
- Consciousness does not pervade Matter because there is no Matter separate from Consciousness.
- Bhedasya Avasarah Kutah – where is there any scope for Duality? When ultimate Reality Atma is known. No scope for difference in Duality.

Verse 47 :

श्रुत्या निवारितं नूनं नानात्वं स्वमुखेन हि । कथं भासो भवेदन्यः स्थिते चाद्वयकारणे ॥४७ ॥	*śrutyā nivāritaṁ nūnaṁ nānātvaṁ svamukhena hi,* *kathaṁ bhāso bhavedanyaḥ sthite cādvayakāraṇe. (47)*

Sruti, by its own direct statements has totally negated the multiplicity of the universe. When the non-dual cause is thus an established fact how can there be anything appearing other than That? [Verse 47]

Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन । मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११॥	**Manasai-vedam aptavyam, neha nanasti kincana,** **Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti II 11 II**

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11]

- Nana – Plurality.
- Nasti – Not there.
- No plurality at all.

a) Nanatvam Sva Mukhena Hi :

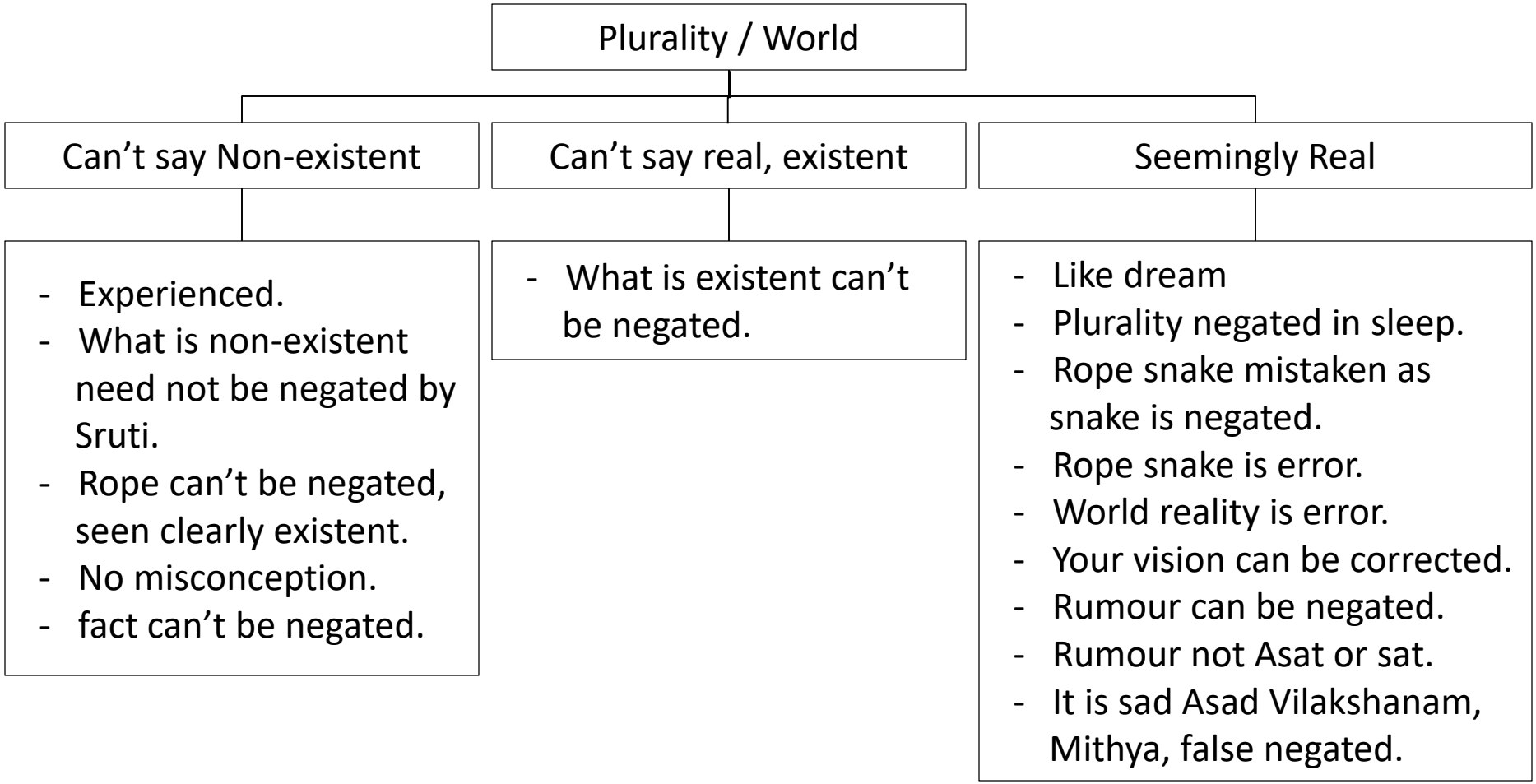
- Sruti directly by its mouth states Nanatvam.

b) Srutya Naratvam Nivaritam Nunam :

- Plurality has been negated.
- If Real can't negate.

Reality :

- Defined as that which is there in past, present, future and that which can't be negated.
- Plurality – Not Real.



- World in between reality, Mithya, can be negated.
- Nanatvam Svamukhena Nivaritam.

c) Katham Basaha?

- What is Snake I experience?
- Not independently existent.
- Does not exist separate from Satyam.
- Unreal Dream does not exist separate from Waker.
- Unreal Snake does not exist separate from Rope.
- World does not and can't exist separate from Atma.
- Basaha is this Apparent World.

d) Katham Anyaha Bavet?

- How can it exist separately, separate from Reality, substratum, Satyam.
- Bhasa = Mithya, Appearance.
- Bhasate Iti Basaha.
- How can this World appear separate from observer Atma?
- Just as Dream World does not exist separate from observer I – Waker I.

Realisation:

- Waking World does not exist separate from observer I – Atma Chaitanyam.
- Atma Chaitanyam being Satyam can exist separately from Anatma – Universe consisting of 3 Sharirams and 3 Prapanchas.

e) Sthithe Advaya Karane :

- What is that Atma?
- Advayam – Nondual.
- Karanam – Of Dvaita Prapancha.
- Advaya Karane – Not Tat Purusha Samasa – Not cause of Advaitam.
- Karma Dharaya Samasa – That which is Advaitam and which is cause of Dvaitam.
- Because it is Advaitam, it is cause of Dvaitam.

Verse 48 :

दोषोऽपि विहितः श्रुत्या मृत्योर्मृत्युं स गच्छति । इह पश्यति नानात्वं मायया वञ्चितो नरः ॥४८॥	*doṣo'pi vihitaḥ śrutyā mṛtyormṛtyuṁ sa gacchati,* *iha paśyati nānātvaṁ māyayā vañcito naraḥ. (48)*

And also the Sruti has pointed out the mistake of entertaining the idea of duality by saying that whosoever deceived by maya sees multiplicity here, goes from death to death. [Verse 48]

- Katho Mantra – First half in Verse 47, second half in 48.

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन । मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११॥	**Manasai-vedam aptavyam, neha nanasti kincana,** **Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti II 11 II**

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11]

- There is no plurality at all.
- Negation is support for Unreality of World.

2nd Half :

- Whoever sees Plurality will travel from death to death.
- Mrityosya Mrityum Apnoti.
- Punarapi Jananam, Maranam cycle will eternally continue, Samsara continues, never out of mortality.

Our Prayer : Brihadaranyaka Upanishad :

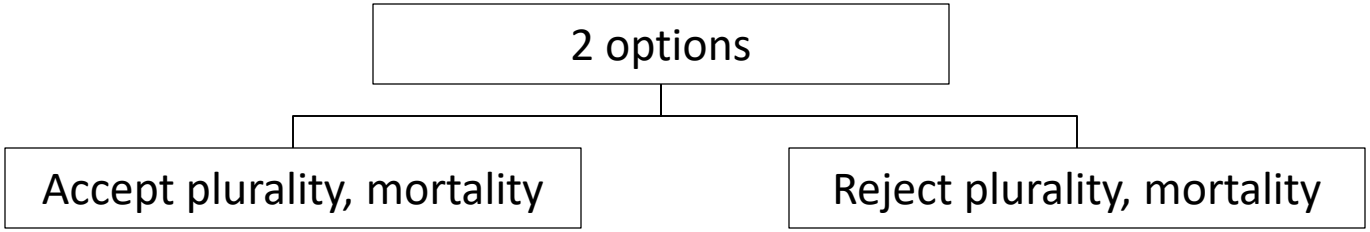
अथातः पवमानानामेवाभ्यारोहः, ; स वै खलु प्रस्तोता साम प्रस्तौति, स यत्र प्रस्तुयात्तदेतानि जपेत्—असतो मा सद्गमय, तमसो मा ज्योतिर्गमय, मृत्योर्मामृतं गमयेति ; स यदाहासतो मा सद्गमयेति, मृत्युर्वा असत्, सदमृतम्, मृत्योर्मामृतं गमय, अमृतं मा कुर्वित्येवैतदाह ; तमसो मा ज्योतिर्गमयेति, मृत्युर्वै तमः, ज्योतिरमृतम्, मृत्योर्मामृतं गमय, अमृतं मा कुर्वित्येवैतदाह ; मृत्योर्मामृतं गमयेति नात्र तिरोहितमिवास्ति। अथ यानीतराणि स्तोत्राणि तेष्वात्मनेऽन्नाद्यमागायेत्, तस्मादु तेषु वरं वृणीत यं कामं कामयेत तम्; स य एवंविदुद्गातात्मने वा यजमानाय वा यं कामं कामयते तमागायति ; तद्धैतल्लोकजिदेव ; न हैवालोक्यताया आशास्ति य एवमेतत्साम वेद ॥ २८ ॥

athātaḥ pavamānānām evābhyārohaḥ, sa vai khalu prastotā sāma prastauti, sa yatra prastuyāt, tad etāni japet: 'asato mā sad gamaya, tamaso mā jyotir gamaya, mṛtyor māmṛtaṁ gamaya' iti, sa yad āha, asato mā sad gamaya iti, mṛtyur vā asat, sad amṛtam, mṛtyor māmṛtaṁ gamaya, amṛtam mā kurv ity evaitad āha; tamaso mā jyotir gamaya iti, mṛtyur vai tamaḥ, jyotir amṛtam, mṛtyor mā amṛtaṁ gamaya, amṛtaṁ kurv ity evaitad āha; mṛtyor māmṛtaṁ gamaya iti, nātra tirohitam ivāsti. atha yānītarāṇi stotrāṇi, teṣv ātmane'nnādyam āgāyet; tasmād u teṣu varaṁ vṛṇīta, yaṁ kāmaṁ, kāmayeta, tam, sa eṣa evaṁ-vid udgātātmane vā yajamānāya vā yaṁ kāmaṁ kāmayate taṁ āgāyati; taddhaital loka-jid eva, na haivā lokyatāyā āśāsti, ya evam etat sāma veda.

Now therefore the edifying repetition (Abhyaroha) only of the hymns called Pavamanas. The priest called Prastotr indeed recites the Saman. While he recites it, these Mantras are to be repeated : From evil lead me to good. From darkness lead me to light. From death lead me to immortality. When the Mantra says, 'From evil lead me to good,' 'evil' means death, and 'good' immortality ; so it says, 'From death lead me to immortality, i.e. make me immortal.' when it says, 'From darkness lead me to light,' 'darkness' means death, and 'light,' immortality ; so it says, 'From death lead me to immortality, or make me immortal.' In the dictum, 'From death lead me to immortality,' the meaning does not seem to be hidden. Then through the remaining hymns (the chanter) should secure eatable food for himself by chanting. Therefore, while they are being chanted, the sacrificer should ask for a boon – anything that he desires. Whatever objects this chanter possessed of such knowledge desires, either for himself or for the sacrificer, he secures them by chanting. This (meditation) certainly wins the world (Hiranyagarbha). He who knows the Saman (vital force) as such has not to pray lest he be unfit for this world. [I – III – 28]

To seeker of immortality, Shankara advises :

- Drop vision of Plurality.
- Plurality and Mortality are 2 sides of the same coin.



a) Yaha Nana Pashyati :

- One who sees Plurality.

b) Mrityosya Mrityum Aapnoti :

- He will go from Death to death.
- Shouldn't see Plurality, as long as sense organs are there, will see Plurality.
- How to stop seeing Plurality?
- Not seeing Plurality means not seeing Plurality as Reality.
- Not negate perception of World but how we take the World alone.
- Need not stop seeing the wave.
- Continue seeing the wave.
- Understanding wave I see, its birth, death, plurality is not ultimately Real.
- What is Reality?
- Water alone Real, does not have birth...

Gita :

न जायते म्रियते वा कदाचिद् नायं भूत्वा भविता वा न भूयः । अजो नित्यः शाश्वतोऽयं पुराणः न हन्यते हन्यमाने शरीरे ॥ २-२०॥	**na jāyatē mriyatē vā kadācid** **nāyaṃ bhūtvābhavitā vā na bhūyaḥ |** **ajō nityaḥ śāśvatō'yaṃ purāṇaḥ** **na hanyatē hanyamānē śarīrē || 2-20 ||**

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

- When wave destroyed, water is not destroyed.
- Similarly, here, when Body is destroyed, Consciousness not destroyed.
- Need not close eyes, see Plurality.
- Change is internal cognitive.

Physical Chakshu	Jnana Chakshu
- Sees Dvaitam	- Sees Advaitam - Chaitanyam Eva Satyam - In Chaitanya Screen, Matter pictures moving about.

- Plurality criticised by Upanishads.
- By threatening people, don’t go there means indirect criticism of place.

- Seeing Mortality causes Mortality.
- Indirectly Upanishad does Bheda Ninda.
- Bheda Ninda is Pramanam for Bheda Mithyatvam.
- Criticism of Plurality is proof of Unreality of Plurality.

b) Srutya Daso pi Vihitaha :

- Katho Upanishad - 2nd part of Mantra.
- Dosha = Adverse consequences, Negative consequences mentioned for Dvaita Darshanam.
- This is consequence.
- Why people see plurality repeatedly, even after learning?

c) Naratvam Pashyate :

- Dream plurality seen because of Nidrayaha Vanchitaha – Nidra Shakti or Avidya of Jiva.
- At total level for World to come, another Shakti called Maha Sushupto.
- Big Nidra creates Jagrat duality, small Nidra creates Dream duality.

Verse 49 :

ब्रह्मणः सर्वभूतानि जायन्ते परमात्मनः । तस्मादेतानि ब्रह्मैव भवन्तीत्यवधारयेत् ॥४९॥	*brahmaṇaḥ sarvabhūtāni jāyante paramātmanaḥ,* *tasmādetāni brahmaiva bhavantītyavadhārayet. (49)*

All beings are born of Brahman, the supreme Self. Therefore, one should understand that they are essentially Brahman alone. [Verse 49]

Derivations from Sruti :

Taittriya Upanishad : Brahmananda Valli

त होवाच । यतो वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति । तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ॥ २॥	**tagmhovaca, yato va imani bhutani jayante,** **yena jatani jtvanti, yatprayantyabhisamvisanti,** **tadvijijnasasa, tad brahmeti, sa tapo'tapyata,** **sa tapastaptva ॥ 2 ॥**

To him (Bhrgu) he (varuna) a gain said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance…. [3 – 1 – 2]

- Brahman presented as Material cause of Universe, basic source of Universe.
- World = Product, picture given in 2nd Chapter of Taittriya Upanishad.
- **Based on that, derive following :**

  If wood is material cause of furniture.

i) No furniture other than wood.

- Like, there are no ornaments without Gold, separate from Gold.

General inference :

- Karyam Karanam Atiruktam Na Bavati.
- Product can't exist separate from its cause.

Brahma / Atma	World / Anatma
Karanam	Karyam

Inference :

- Anatma, Atma Vyatiriktam Na Bavati, Atma Janatvat.
- Anatma is non-different from Atma because it is product of Atma/Brahman

a) Sarva Butani Jayante :

- All beings are born out of Brahman.
- What is then Brahman?

b) Paramatma :

- My own higher nature, Chaitanya Tattvam.

c) Paramatmanaha Brahmanaha Sarva Butani Jayante :

Waves	Water
Nama / Rupa Karyam	Substance Karanam

Whole Universe	Brahman
Nama Rupa	Karanam, Substance

Gita :

ब्रह्मार्पणं ब्रह्म हविः ब्रह्माग्नौ ब्रह्मणा हुतम् । ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ ४-२४ ॥	brahmārpaṇaṁ brahma havih brahmāgnau brahmaṇā hutam | brahmaiva tēna gantavyaṁ brahma karma samādhinā ||4-24||

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

Mundak Upanishad :

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण । अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११॥	Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham II 11 II

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II – II – 11]

d) Sarva Butani Jayante, Jivanti, Layanti :

- Mundak Upanishad : 2nd line of Verse 49.
- Taittriya Upanishad : 1st line of Verse 49.

e) Tasmat :

- Since Brahman is Karanam – All products, World is Brahman with different name, form, function.

Verse 50 :

ब्रह्मैव सर्वनामानि रूपाणि विविधानि च । कर्माण्यपि समग्राणि बिभर्तीति श्रुतिर्जगौ ॥५०॥	*brahmaiva sarvanāmāni rūpāṇi vividhāni ca,* *karmāṇyapi samagrāṇi bibhartīti śrutirjagau. (50)*

The Sruti declares that Brahman alone sustains different names and forms. All activities also are nothing but Brahman. [Verse 50]

Brihadaranyaka Upanishad :

- Jagat, World = Nama, Rupam, Karma.
  Name, form, function.
- Gold = Hand – Ring
  Neck – Necklace
  Nose – Ring
  Ear – Earring
- Clay = Pot, Jug, Cylinder, cup.
- Rupam changes, function changes.
- What sustains Nama, Rupa, Karma lends existence to Nama, Rupa, Karma, Adhishtanam.
- What is ultimate Adhishtanam?
- Brahman.

a) Brahmeiva Bibharti :

- Brahman shines, lends existence, Satta Pradeta.
- Brahman = Atma = I = Self.

b) Sarva Namani :

- Sarva Butani Pada – Bautika.
- All names.

c) Sarvani Rupani :

- All properties – Shabda, Sparsha, Rupa...

d) Vividhana :

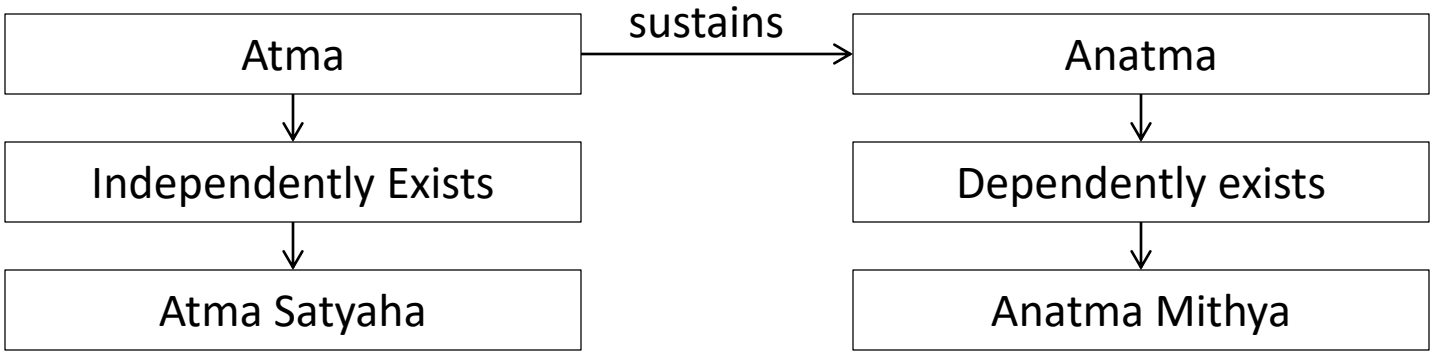
- Different types.

e) Samagrani Karmani :

- Karma = Function of sense organs.
- Entire Anatma Prapancha is sustained by Brahman.

f) Jagan :

- Mentioned in Upanishads.
- What is to be derived?



Verse 51 :

सुवर्णाज्जायमानस्य सुवर्णत्वं च शाश्वतम् । ब्रह्मणो जायमानस्य ब्रह्मत्वं च तथा भवेत् ॥५१ ॥	*suvarṇājjāyamānasya suvarṇatvaṁ ca śāśvatam,* *brahmaṇo jāyamānasya brahmatvaṁ ca tathā bhavet. (51)*

The only permanent factor in all the golden ornaments is gold; so too in all things and beings born of Brahman the one permanent factor is their essential nature of Brahman. [Verse 51]

- Nama, Rupa, Karma are bound to change.
- Bangle converted to Ring.
- Ring converted to chain.
- One status ornament does not loose at all.

Superficial Status	Intrinsic Status
- This is ring, Bangle, chain. - Subject to change. - Looses Nama, Rupa, Karma status. - Planets, wood changes to fossil – stone, 2 crores old stone in Pondicherry.	- Changeless - Not lost at all. - Sat Chit Ananda. - Gold status. - Goldness of ornament never lost.

- Brahmatvam Tadaapi Na Nashyati.
- It is essential nature of everything.

a) Suvarna Jaya Manasya :

- Various products born of Gold have goldness as Sashvatam, permanent status.
- Lose Name, form, function.

b) Similarly, Brahmano Jaya Manasya Prapancha :

- **World which is born of Brahman, has being as its essential Nature.**
- World enjoys Brahman status permanently.
- World never loses Brahman status.
- I am included in the World.
- I also essentially don't lose Brahman status essentially.
- Superficially, have Biodata.
- Born, educated, are qualifications, adjectives of Consciousness.
- I am conscious being essentially.
- Other qualifications are superficial, Nama, Rupa, function.
- Body, Mind, World goes out of shape.
- What I learn forgotten, out of shape.
- **Conscious being, Sat-Chit beingness, never lost (Sat Chit).**
- Sat Chit is called Brahmatvam.

c) Brahmatvam Tatha Bavet :

- Brahmatvam will remain same.
- 1st line : Sashvatam
- I was, am, will be Brahman
- In between : Confusion
- Fact : Aham Brahma Asmi.
- Theme here : Anatma Mithyatvam.

Verse 52 :

स्वल्पमप्यन्तरं कृत्वा जीवात्मपरमात्मनोः। योऽवतिष्ठति मूढात्मा भयं तस्याभिभाषितम् ॥५२॥	*svalpamapyantaraṁ kṛtvā jīvātmaparamātmanoḥ,* *yo'vatiṣṭhati mūḍhātmā bhayaṁ tasyābhibhāṣitam. (52)*

Due to ignorance, if a person entertains the least distinction between jivatman, the individual Self and the Parmatman, the supreme Self, then he is sure to be afflicted by fear. [Verse 52]

- This verse should be read alongwith 47 + 48 + 52.
- All deal with criticism of Dvaita Darshanam, Bheda Darshanam Nindha.
- Whoever sees Plurality will go from Mortality to Mortality.

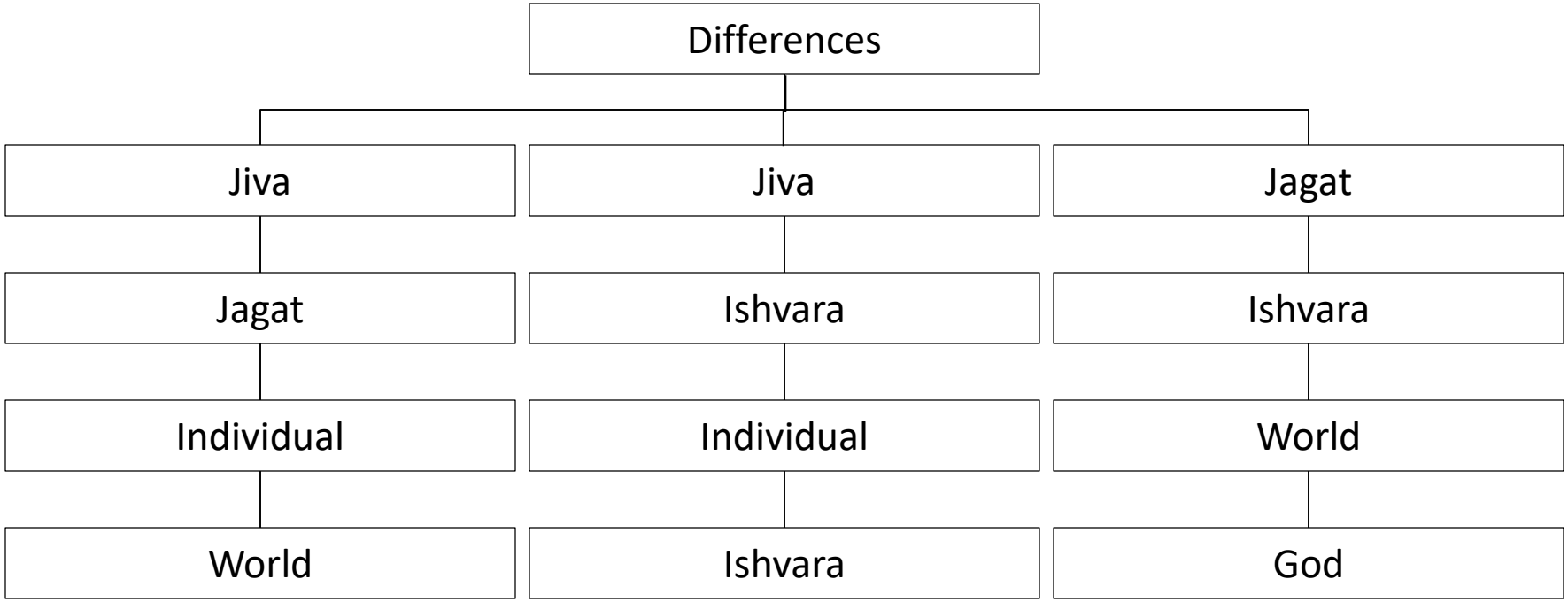
Taittriya Upanishad :

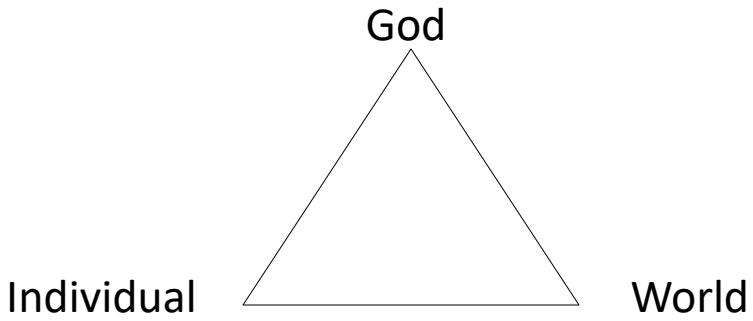
यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति । यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते । अथ तस्य भयं भवति । तत्त्वेव भयं विदुषोऽमन्वानस्य । तदप्येष श्लोको भवति ॥ ३॥	**yada hyevaisa etasminnadrsye'nirukte'nilayane'bhayam** **pratistham vindate, atha so'bhayam gato bhavati,** **yada hyevaisa etasminnudaramantaram kurute,** **atha tasya bhayam bhavati, tattveva bhayam viduso,manvanasya,** **tadapyesa sloko bhavati II 3 II**

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That very same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not. To the same effect, there is the following Vaidika verse. [II – VII – 3]

a) Udara Mantaram Kurute :

- If you see slight difference between you and anything else.





- If you see slight difference, there will be Samsara.

Seeing difference as

Relatively real	Absolutely real
- Emphirically real. - Absolutely unreal. - Moksha - Advaitam. - In sleep, Jiva not afraid, no duality for him. - Asleep to waking world. - Awake to his real self – through Jnanam from Shastra. - Freedom	- Samsara - Upanishad criticises - Bayam Bavati **Brihadaranyaka Upanishad :** - Dvaitam Hi Bayam Bavati…. [I-IV-2] - Duality causes fear

Brihadaranyaka Upanishad :

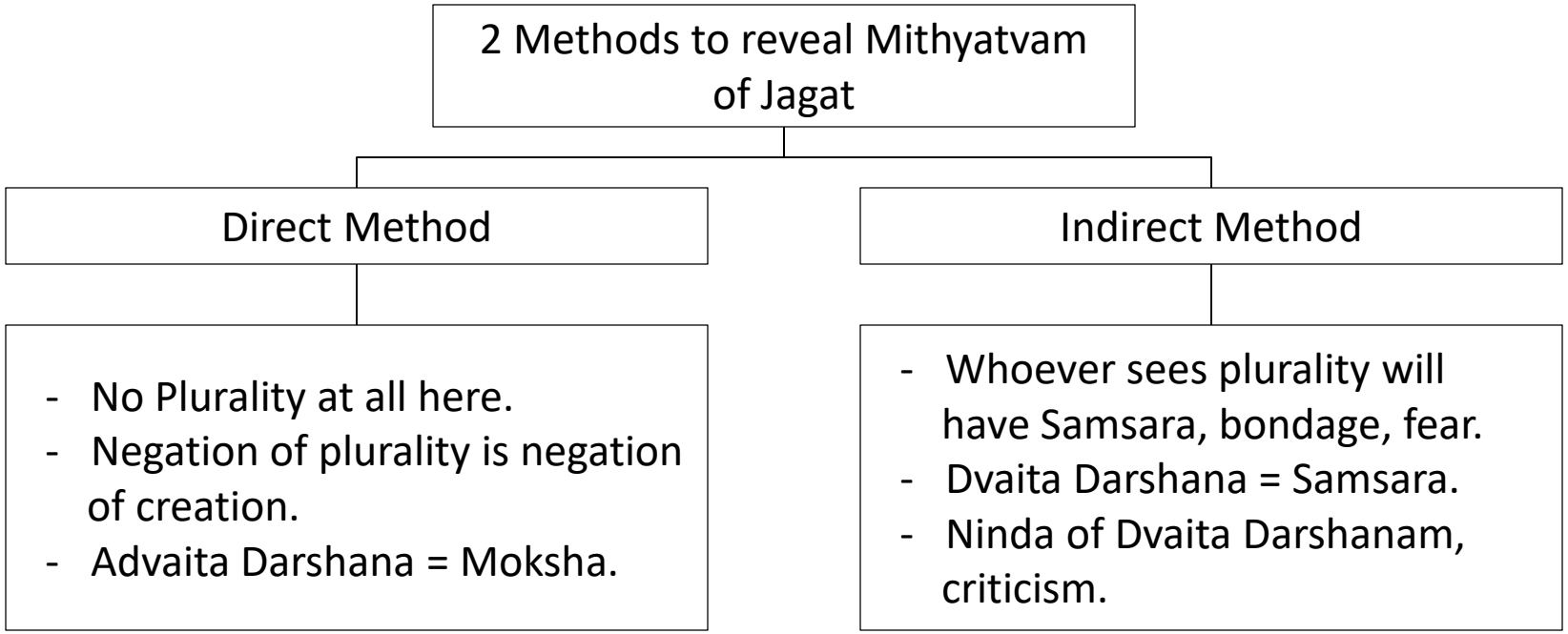
सोऽबिभेत्, तस्मादेकाकी बिभेति; स हायमीक्षां चक्रे, यन्मदन्यन्नास्ति, कष्मान्नु बिभेमीति, तत एवास्य भयं वीयाय्, कस्माद्ध्यभेष्यत्? द्वितीयाद्वै भयं भवति ॥ २ ॥

so'bibhet, tasmādekākī bibheti; sa hāyamīkṣāṃ cakre, yanmadanyannāsti, kaṣmānnu bibhemīti, tata evāsya bhayaṃ vīyāy, kasmāddhyabheṣyat? dvitīyādvai bhayaṃ bhavati || 2 ||

He was afraid. Therefore people (still) are afraid to be alone. He thought, 'If there is nothing else but me, what am I afraid of?' From that alone his fear was gone, for what was there to fear? It is from a second entity that fear comes. [I – IV – 2]

Revision :

- After differentiating Atma and Anatma, Shankara takes topic of Anatma Mithyatvam upto Verse 89.
- Unreality of Anatma and stabilisation of Atma as Satyam.
- Atma Advaitam established.
- Advaita Siddhi is aim of these verses.
- Upanishadic statements reveal Anatma Mithyatvam by different methods.



- Upanishad need not perpetuate Samsara, well realised by all.
- Aim of Upanishad : Advaita Darshanam.

3rd Method :

Upanishad says :

- Everything is Atma (Not Atma + Anatma)
- "Sarvam Atma Mayam".

Brihadaranyaka Upanishad :

ब्रह्म तं परादाद्योऽन्यत्रात्मनो ब्रह्म वेद, क्षत्रं तं परादाद्योऽन्यत्रात्मनः क्षत्रं वेद, लोकास्तं परादुर्योऽन्यत्रात्मनो लोकान्वेद, देवास्तं परादुर्योऽन्यत्रात्मनो देवान्वेद, भूतानि तं परादुर्योऽन्यत्रात्मनो भूतानि वेद, सर्वं तं परादाद्योऽन्यत्रात्मनः सर्वं वेद ; इदं ब्रह्म, इदं क्षत्रम्, इमे लोकाः, इमे देवाः, इमानि भूतानि, इदं सर्वं यदयमात्मा ॥ ६ ॥

brahma tam parādād yo'nyatrātmano brahma veda. kṣatraṁ tam parādād yo'nyatrātmanaḥ kṣatraṁ veda. lokās tam parādur yo'nyatrātmano lokān veda. devās tam parādur yo'nyatrātmano devān veda. bhūtāni tam parādur yo'nyatrātmano bhūtāni veda. sarvaṁ tam parādād yo'nyatrātmano sarvaṁ veda. idam brahma, idaṁ kṣatram, ime lokāḥ, ime devāḥ, imāmi bhūtāni, idaṁ sarvam, yad ayam ātmā II 6 II

The Brahmana ousts one who knows him as different from the Self. The Ksatriya ousts one who knows him as different from the Self. The worlds oust one who knows them as different from the Self. The gods oust one who knows them as different from the self. The beings oust one who knows them as different from the Self. All ousts one who knows it as different from the Self. This Brahmana, this Ksatriya, these worlds, these gods, these beings, and this all are the Self. [II – IV – 6]

- Everything is Atma.
- Indirectly Upanishad says there is no Anatma.

Example :

- I negate wave in different ways.

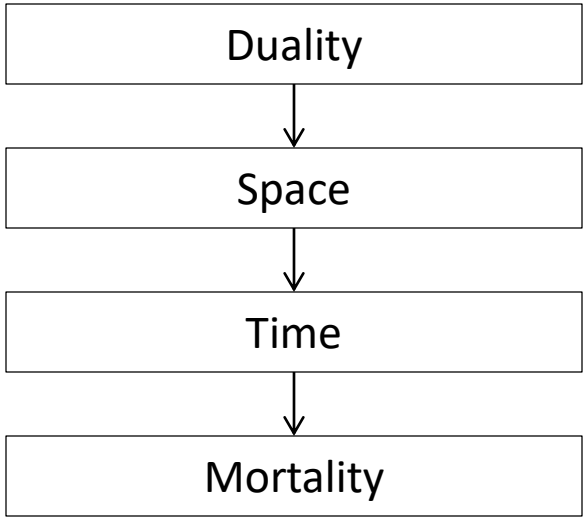
Example :

- I negate wave in different ways.

Direct	Indirect
- No substance called wave.	- What you see as wave is nothing but water. - All waves, rivers, oceans are water. - Put water positively, wave gets negated indirectly.

- In this Verse, we have Dvaita Darshana Ninda.
- If person sees slightest difference, he will have Bayam.

Difference means :



- Going beyond mortality is going beyond time, space, duality.

Verse 53 :

यत्राज्ञानाद्भवेद्द्वैतमितरस्तत्र पश्यति । आत्मत्वेन यदा सर्वं नेतरस्तत्र चाण्वपि ॥५३॥	*yatrājñānādbhaveddvaitamitarastatra paśyati,* *ātmatvena yadā sarvaṁ netarastatra cāṇvapi. (53)*

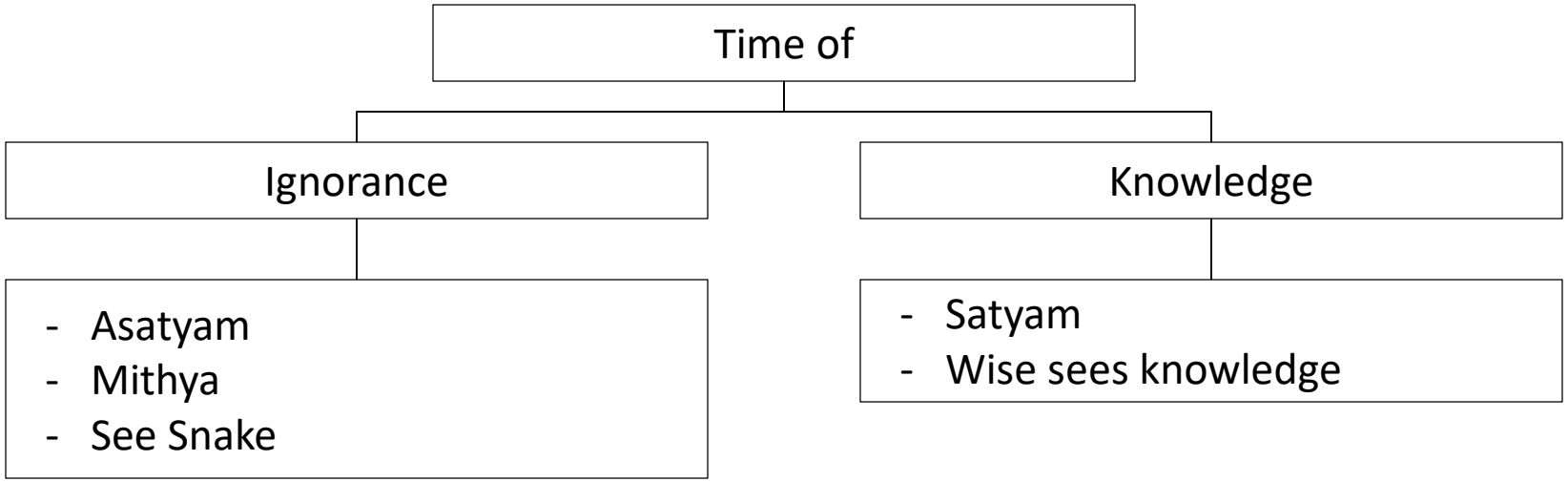
When duality appears due to non-apprehension of Reality, there one sees another. When everything is known as the Self, there one does not perceive another in the least. [Verse 53]

Brihadaranyaka Upanishad :

- Argument – Another Method to prove Mithyatvam.
- At time of ignorance, person sees Duality.
- At time of Knowledge, person sees Non-duality.

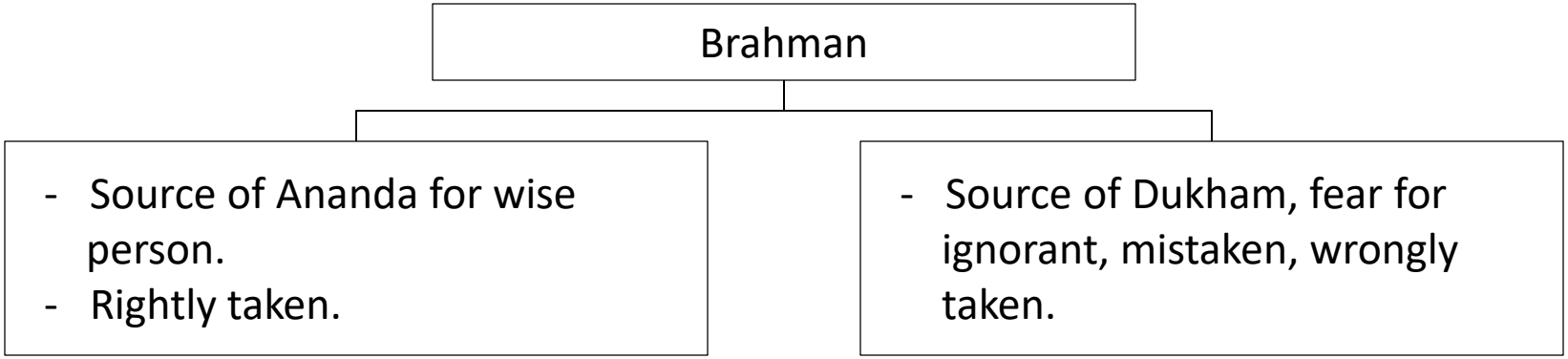
यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति, तदितर इतरं पश्यति, तदितर इतरम् श्रृणोति, तदितर इतरमभिवदति, तदितर इतरम् मनुते, तदितर इतरं विजानाति; यत्र वा अस्य सर्वमात्माइवाभूत्तत्केन कं जिघ्रेत्, तत्केन कं पश्येत्, तत्केन कं शृणुयत्, तत्केन कमभिवदेत्, तत्केन कं मन्वीत, तत्केन कं विजानीयात्? येनेदम् सर्वं विजानाति, तं केन विजानीयात्? विज्ञातारम् अरे केन विजानीयादिति ॥ १४ ॥	yatra hi dvaitamiva bhavati taditara itaraṃ jighrati, taditara itaraṃ paśyati, taditara itaram śṛṇoti, taditara itaramabhivadati, taditara itaram manute, taditara itaraṃ vijānāti; yatra vā asya sarvamātmāivābhūttatkena kaṃ jighret, tatkena kaṃ paśyet, tatkena kaṃ śṛṇuyat, tatkena kamabhivadet, tatkena kaṃ manvīta, tatkena kaṃ vijānīyāt? yenedam sarvaṃ vijānāti, taṃ kena vijānīyāt? vijñātāram are kena vijānīyāditi || 14 ||

Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one knows something. (But) when to the knower of Brahman everything has become the Self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one think and through what, what should one know and through what? Through what should one know That owing to which all this is known—through what, O Maitreyī, should one know the Knower ? [II – IV – 14]



- Instead of saying Rope is Satyam, Snake is Mithya, it is said Jnani Brahma Pashyati or Advaitam Pashyati and Ajnani Dvaitam Pashyati.
- Advaitam is Satyam, Jnana Vishayatvat.
- Dvaitam is Mithya, Ajnana Branta Vishayatvat.

Another Upanishad :



Taittriya Upanishad :

यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति ।
यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।
अथ तस्य भयं भवति । तत्त्वेव भयं विदुषोऽमन्वानस्य ।
तदप्येष श्लोको भवति ॥ ३ ॥

yada hyevaisa etasminnadrsye'nirukte'nilayane'bhayam
pratistham vindate, atha so'bhayam gato bhavati,
yada hyevaisa etasminnudaramantaram kurute,
atha tasya bhayam bhavati, tattveva bhayam viduso,manvanasya,
tadapyesa sloko bhavati II 3 II

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That very same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not. To the same effect, there is the following Vaidika verse. [II – VII – 3]

a) Yatra Ajnanat Bhavet Dvaitam :

- At time of ignorance, there is Dvaitam.

b) Itara – Tara Pashyati :

- Person sees 2nd thing as in Dream.

c) Atmatvena Yada Sarvam :

- At time of Jnanam, sees everything as Atma.

d) Tatra Anu Pashyanti Itaraha Na Pashyanti :

- There he does not see iota of Duality.
- Anu means, Alpa Matram Api.
- Dvaitam seen in ignorance is Mithya.
- Whatever is product of ignorance is Mithya.

Verse 54 :

यस्मिन्सर्वाणि भूतानि ह्यात्मत्वेन विजानतः। न वै तस्य भवेन्मोहो न च शोकोऽद्वितीयतः ॥५४॥	*yasminsarvāṇi bhūtāni hyātmatvena vijānataḥ,* *na vai tasya bhavenmoho na ca śoko'dvitīyataḥ. (54)*

A person who has realised that all beings are nothing but the Self alone, to him there is no delusion nor any misery since there is no second. [Verse 54]

- Shankara gives many statements of Sruti, otherwise Mimamsakas take Tat Tvam Asi also as casual, Secondary statement, not primary teaching.

Purva Mimamsa Rule:

- Statement valid if repeated, Abhyasa, Punaha Punaha.
- Tatparya Lingam – important factor is Abhyasa.

a) Isavasya Upanishad :

यस्तु सर्वाणि भूतानि आत्मन्येवानुपश्यति। सर्वभूतेषु चात्मानं ततो न विजुगुप्सते।।६।।	*Yastu sarvāṇi bhūtāni ātmanye-vānupaśyati,* *sarva-bhūteṣu cātmānaṁ tato na viju-gupsate. (6)*

He who constantly sees everywhere all existence in the Self and the Self in all beings and forms, thereafter feels no hatred for anything. [Verse 6]

- For wise whole Creation is Atma, Brahman.

Tasya Mohaha Bavet :

Example :

- Dreaming with Knowledge, it is a Dream, my own projection.
- I become cause of Fear or create wonderful mountains, without anything except thoughts.

Dakshinamurthy Stotram :

बीजस्यान्तति वाङ्कुरो जगदितं प्राङ्नर्विकल्पं पुनः मायाकल्पित देशकालकलना वैचित्र्यचित्रीकृतम् मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ २ ॥	bījasyāntati vāṅkuro jagaditaṃ prāṅnarvikalpaṃ punaḥ māyākalpita deśakālakalanā vaicitryacitrīkṛtam māyāvīva vijṛmbhayatyapi mahāyogīva yaḥ svecchayā tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 2 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence)This World is Like a Sprout of a Seed Within which transforms what is Changeless state Before, appear Again as Space and Time, and endless Varieties of Pictures over it; all due to the Creation of Maya, This Unfolding of the World (from the Seed) which is Like a Play of a Magician, happens to one Who is Like a Mahayogi out of His Own Free Will (i.e. a Mahayogi can enter the state of Samadhi out of his own free will and witness the unfolding of the world when He comes out of Samadhi), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 2]

Jnani :

- Perception of Dvaitam does not stop.
- Has understanding, What is experienced is non-substantial Dream.

- Substance is I – Myself – I am stuff of the World.
- Why should I be deluded, frightened by myself?

b) Isavasya Upanishad :

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः । तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥	***Yasmin sarvani bhutani atmaiva-bhud vijanatah,*** ***tatra ko mohah kah soka ekatva-manu-pasyatah [7]***

When, to the knower, all beings have become one in his own Self (Atman), how shall he feel deluded thereafter? What grief can there be to him who sees oneness everywhere? [Verse 7]

Reason :

- Jnani sees Non-duality – Advaitam.

c) Na Cha Shokha :

- Neither delusion or sorrow – Why?

d) Advaita Yaha :

- There is only Advaitam, is Upanishadic teaching.

Verse 55 :

अयमात्मा हि ब्रह्मैव सर्वात्मकतया स्थितः । इति निर्धारितं श्रुत्या बृहदारण्यसंस्थया ॥५५॥	*ayamātmā hi brahmaiva sarvātmakatayā sthitaḥ,* *iti nirdhāritaṁ śrutyā bṛhadāraṇyasaṁsthayā. (55)*

The Brhadaranyaka - Upanisad has clearly established that this Self, which is Brahman alone, is the Self of everything. [Verse 55]

Brihadaranyaka Upanishad :

इदं वै तन्मधु दध्यङ्ङाथर्वनोऽश्विभ्यामुवाच । तदेतदृषिः पश्यन्नवोचत् । रूपं रूपं प्रतिरूपो बभूव, तदस्य रूपं प्रतिचक्षणाय । इन्द्रो मायाभिः पुरुरूप ईयते, युक्ता ह्यस्य हरयः शता दश ॥ इति । अयं वै हरयः, अयं वै दश च सहस्राणि, बहूनि चानन्तानि च; तदेतद्ब्रह्मापूर्वमनपरमनन्तरमबाह्यम्, अयमात्मा ब्रह्म सर्वानुभूः, इत्यनुशासनम् ॥ १६ ॥	idaṃ vai tanmadhu dadhyaṅṅātharvano'śvibhyāmuvāca | tadetadṛṣiḥ paśyannavocat | rūpaṃ rūpaṃ pratirūpo babhūva, tadasya rūpaṃ praticakṣaṇāya |indro māyābhiḥ pururūpa īyate, yuktā hyasya harayaḥ śatā daśa || iti | ayaṃ vai harayaḥ, ayaṃ vai daśa ca sahasrāṇi, bahūni cānantāni ca; tadetadbrahmāpūrvamanaparamanantaramabāhyam, ayamātmā brahma sarvānubhūḥ, ityanuśāsanam || 16 ||

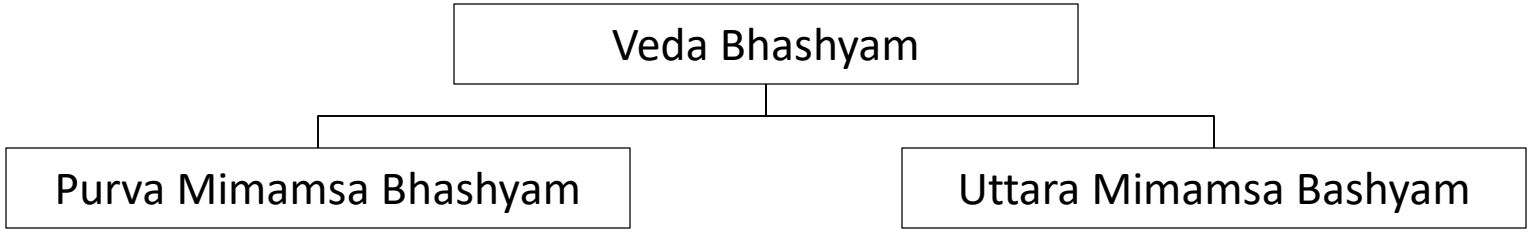
This is that meditation on things mutually helpful which Dadhyac, versed in the Atharva-Veda, taught the Aśvins. Perceiving this the Rṣi said, '(He) transformed Himself in accordance with each form; that form of His was for the sake of making Him known. The Lord on account of Māyā (notions superimposed by ignorance) is perceived as manifold, for to Him are yoked ten organs, nay hundreds of them. He is the organs; He is ten, and thousands— many, and infinite. That Brahman is without prior or posterior, without interior or exterior. This self, the perceiver of everything, is Brahman. This is the teaching. [Verse 16]

Mandukya Upanishad :

सर्वं ह्येतद् ब्रह्मायमात्मा ब्रह्म सोऽयमात्मा चतुष्पात् ॥ २॥	Sarvam hyetad Brahma, ayam-atma Brahma, so'yam-atma catuspat II 2 II

All this is verily Brahman. This Atman is Brahman. This Atman has four quarters (parts). [Mantra 2]

- All Upanishads in finger tips of Shankara.
- Isavasya, Katho, Brihadaranyaka, Mandukya, Mundak Upanishad.
- Before doing Analysis of Text, get it by heart is 1st step in Brahmacharya Ashrama.
- Veda Adyayanam.
- Commit into memory.



a) Ayam Atma Braheiva Sarvatmatakaya Stithaha :

- It remains as very substance, content of everything.
- Put World into Mixi, Matter is not juice of Creation but Consciousness, stuff of Universe.
- No Matter separate from Consciousness.
- What is that Consciousness?
- I am the stuff of Universe.
- Existence of Universe borrowed from me Consciousness.

- Existence of Dream Universe depends on Observer = Wakers Mind.
- Existence of Wakers Universe depends on Observer = Consciousness.
- Very stuff of Universe is Atma.
- So intimately available, you can't objectify it.
- Not available for study, it is the sturdier, essence of student.
- That Brahman, the substance is Ayam Atma, subject, Consciousness.
- How does it Remain?

b) Sarvatmavataya – Sthitah :

- As very Atma of everything.
- Atma means content, essence, Sara, stuff of entire Anatma Prapancha.
- Why Shankara loosely uses word Brahman and Atma.
- Why 2 words used?
- If Atma is used, it will be used as myself.
- If Brahman is used, it will be object to come across one day.
- To be investigated.
- Tendency to objectify, Upanishad wants to knock off.

Brahman	Atma
Stuff of Universe	You are that very stuff

- Sarva Atmakataya – Brahman remains as essence of universe.

c) Iti Nirdharistam Srutya :

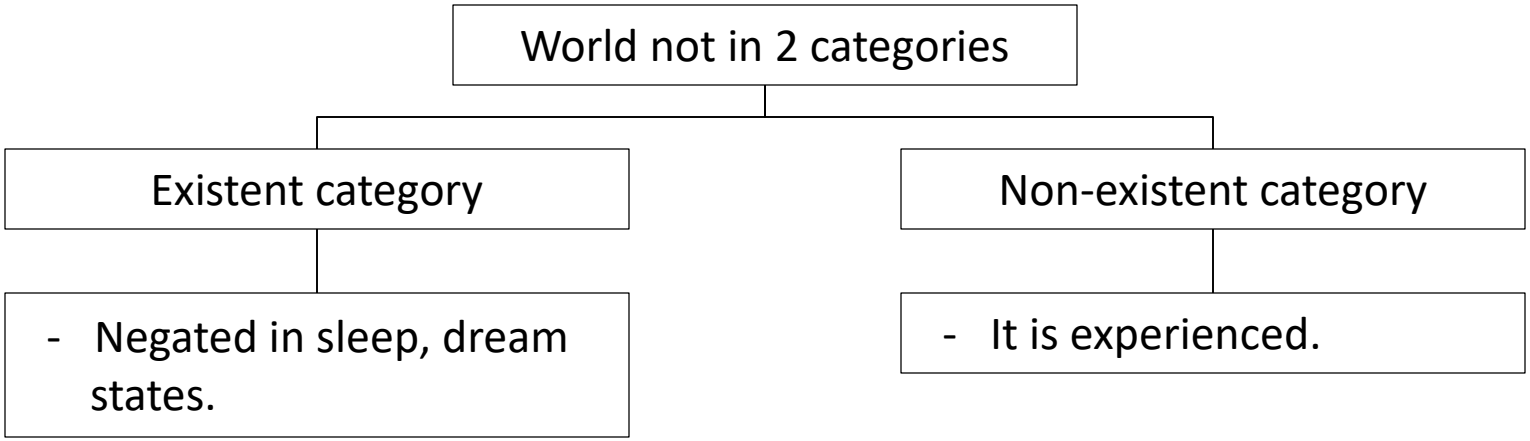
- That has been established in Brihadaranyaka Upanishad.

Verse 56 :

अनुभूतोऽप्ययं लोको व्यवहारक्षमोऽपि सन्। असद्रूपो यथा स्वप्न उत्तरक्षणबाधतः ॥५६॥	*anubhūto'pyayaṁ loko vyavahārakṣamo'pi san,* *asadrūpo yathā svapna uttarakṣaṇabādhataḥ. (56)*

Though this world of daily transactions is experienced by us, it is unreal, like a dream because it is contradicted. [Verse 56]

- Sruti consistently negates Anatma Prapancha.
- Is it non-existent?



- World comes under seemingly existent category.
- Don't negate its experience.
- Experiential existence is not denied but Reality denied.

Example :

- Dream experienced but denied as Mithya.

- Experiential existence of Dream, Stationary earth, snake, sunrise, World not denied but their Reality denied.
- Mithya does not mean Non-experience.
- Transactions and consequences, utility of World real.
- Vedanta does not negate cause-effect relationship within the World.

Example :

- Father – Son
- Food -- Hunger
- Medicine – Cure
- Time, cause-effect experienced, utility not denied, experientially there.

Advaitin :

- Analyses and finds out what is substance behind them.
- Karanam not substance, Time not substance.
- What is substance?
- Karya, Karana Vilakshana Chaitanyam.
- Beyond time, space, , cause effect, utility.
- What is that substance? Atma.

a) Ayam Lokaha Anubutaha :

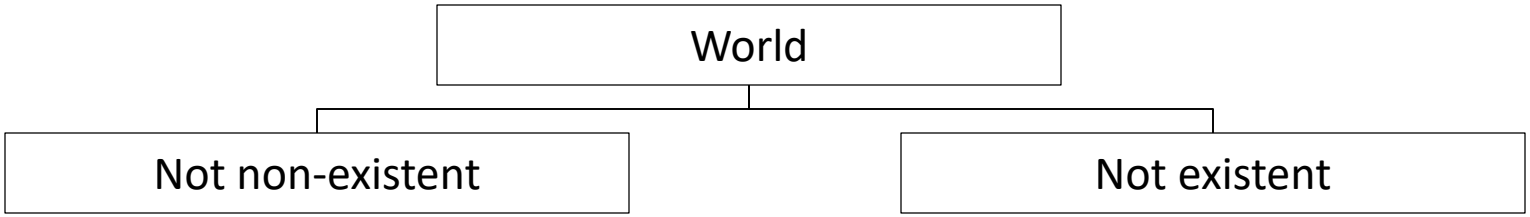
- I am not denying experience of the World which is experienced.
- Ayam Lokaha Vyavahara Kshamaha.
- World is fit for all transactions.
- Advaitin respects all transactions and all Laws of transactions.
- Obeys all Laws of Karma – Sanchita, Scientific laws, Moral laws of transaction.
- Satyam Chara, Dharmam Chara.
- Advaitin will obey all Laws of transaction.
- In the transactional field, every law valid.

Advantage :

- I am substance behind all changes.
- When we are into the world, lot of fluctuations are there.
- Want something to hold firm, stationary.
- What we hold onto is changing.
- Time, place Relative.
- Stability is benefit of this Knowledge.
- Observe all Laws – till Vedanta is fully heard.
- Hold to stable Bagawan – 1st.

Later :

- Bagawan is stuff in you, Chaitanyam.
- Dvaita Experiences, transactions continue but World is Asatrupaha.



- Asat – Mithya Rupaha – Jagat.
- After finding inner stability, any amount of movement outside does not affect the person.

Example :

- Baby moves when it knows mother around.
- Jiva moves when its aware of Atma around.
- Once in a way Baby sees whether mother is around.
- After Knowledge, wherever we move, it will not disturb.
- For discovery of substratum, have to move around.
- After Kasi, Gaya become home sick.
- Come to Real Vidu Atma Moksha.
- Remaining in Atma, we can move everywhere.

b) Yatha Svapna Anubutaha :

Example :

- Like Dream, solidly experienced, tangible, all Shabda, Sparsha, Rupa, Rasa, Gandha in Dream appear Real.

c) Vyavahara Kshamaha :

- Dream fully available for transaction.
- Dream hunger only by Dream food.
- Don’t take it as Reality on waking up.

d) Uttara Kshama Badataha Sarvagataha :

- Next moment after waking it disappears at once, not in Krama.
- If unreal Dream World can produce fear, not easy to negate Waking world.
- Effort and conviction required.
- Only on waking to Atma, Waking World can be negated.

Verse 57 : Very Important Verse

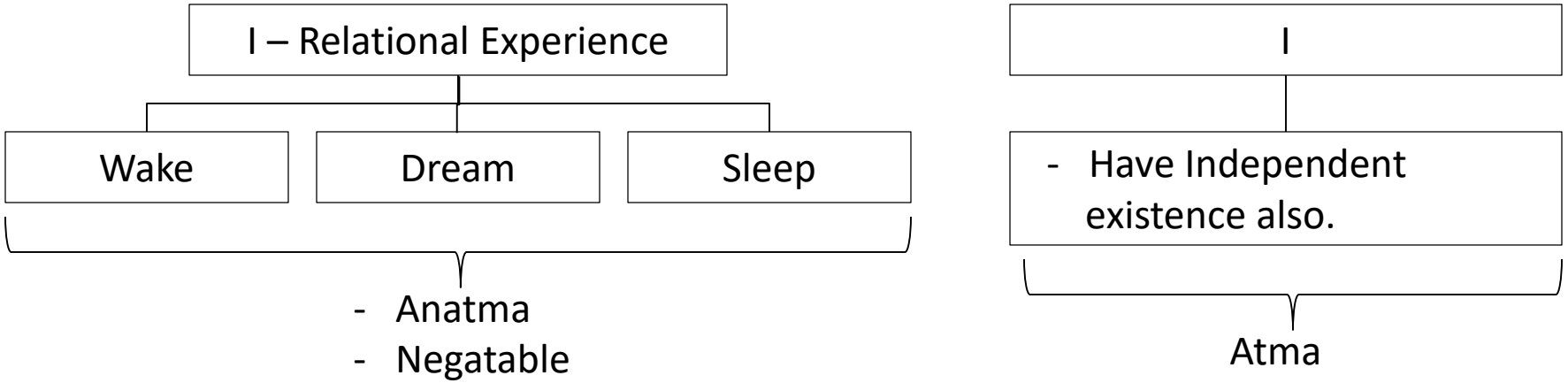
स्वप्नो जागरणेऽलीकः स्वप्नेऽपि न हि जागरः। द्वयमेव लये नास्ति लयोऽपि ह्युभयोर्न च ॥५७॥	*svapno jāgaraṇe'līkaḥ svapne'pi na hi jāgaraḥ,* *dvayameva laye nāsti layo'pi hyubhayorna ca. (57)*

The dream state is unreal in waking, and the waking state is absent in dream. And again these two states of waking and dream are totally absent in deep sleep. This deep sleep state is not available either in waking or in dream state. [Verse 57]

- Svapna logic applied to Wakers universe.

Logic :

- Each World obtains only in that particular state of experience.



- Each World negated in other state.
- Jagrat negated in Svapna Anubava.
- Svapna negated in Jagrat.

- Jagrat and Svapna negated in Sushupti.

Example :

- In Dream, Bill Gates poor, waking billion can't help.
- Dream Guru comes and tells him.

Example :

- In Waking, Guru comes and says you are Mukta, Shudha.
- Believe it is true.
- Each one mutually exclusive. Negated in other states.
- What is there as common factor to talk of all 3?
- I – observer am there who am the common factor to talk about Mutually exclusive nature of every Avastha.

Example :

- King dreamt he was beggar, 7 days hungry, in queue, quarrels, wakes up, green and powerful.
- Which I – is real I?

During Dream	During Waking
- Suffering, so real. - That, Real then. - Teijasa.	- King, all powerful - This, real now. - That dream falsified now. - Vishwa.

Veda :

- You are neither Vishwa, Teijasa, Pragya.
- Pragya contains Vishwa, Teijasa in potential state, I am beyond Vishwa / Teijasa / Pragya.
- I am neither Waker, Dreamer, Sleeper.
- I am Consciousness, observer, Sakshi, sentient, pure being behind all 3 Avasthas.

a) Jagarane Svapnaha Alikaha :

- In Waking state, Svapna is Alikaha, Mithya, Unreal, not available, non-existent.

b) Svapne Pi Na Hi Jagaraha :

- In Dream state, Waking Triputi – experiencer, experienced, experience gone.

c) Dvayameva Laye Nasti :

- In Sleep both Jagrat and Svapna not there.

d) Layo Pi Hyubhayorna Nahi :

- Both Waking and Dream not in Sleep.
- Sleep not in Waking + Dream.
- Whatever Blankness, Sleep experience may be.
- All 3 states are in a flux, mutually exclusive.
- Moment you start dreaming in class, class gone.
- Class is for others, no doubt, but others also not there for you the dreamer.

- If World is not there for me, can't say World is there for others, because other people also not there for me.
- What is substratum of all 3?
- Chaitanyam Eva Satyam.
- Jagrat, Sushupti, Svapna, Prapancha Sarve Mithya Eva.

Revision :

Verse 56 :

- Anubuto Yaha Lokaha.
- Mithyatvam of Anatma established with Sruti and supporting logic.

Verse 57 + 58 :

- Must read together.
- All objects obtain only in 3 states of experience.
- Jagrat, Svapna, Sushupti, subject to variation, mutually exclusive.
- Arrival of one negates others.
- In Sleep, no dream + Waking world. They are Vyabichara Svarupam, mutually exclusive, of changing nature.
- Since they are changing, they are Mithya.
- Gold changes from bangle to ring, to chain form.
- Arrival of bangle form negates chain form.

- Each form negates other.
- Hence, bangle, ring, chain not Satyam, being mutually exclusive, or Vyabichara Svarupam.
- Gold is Satyam. It is not mutually exclusive with ornament.
- Chain form comes + goes – Gold is.
- Ring form comes + goes – Gold is.
- Bangle form comes + goes – Gold is.
- That which is not displaceable, negatable is Satyam.
- Yatu Vyabichara Svarupam Tatu Mithya.
- Yatu Avyabichara Svarupam Tatu Satyam.
- In 3 states, what does not get displaced is Atma Chaitanyam, witness Consciousness not displaced.
- Time, Space changes.
- Jagrat – Desha, Kala, Vastu not in Svapna Desha, Kala, Vastu.
- Both Desha, Kala, Vastu not in Sushupti.
- Time and Space relative, Mithya.
- That which is witness of changes, Avasta Traya Sakshi, Eva Satyaha.

Verse 58 :

त्रयमेवं भवेन्मिथ्या गुणत्रयविनिर्मितम् । अस्य द्रष्टा गुणातीतो नित्यो ह्येकश्चिदात्मकः ॥५८ ॥	*trayamevaṁ bhavenmithyā guṇatrayavinirmitam,* *asya draṣṭā guṇātīto nityo hyekaścidātmakaḥ. (58)*

Thus the three states creates by the three gunas are unreal. The real witness who is beyond these gunas is the one eternal Consciousness. [Verse 58]

a) Evam :

- In this manner since, each state displaced by other state, 3 states mutually displaceable, exclusive.

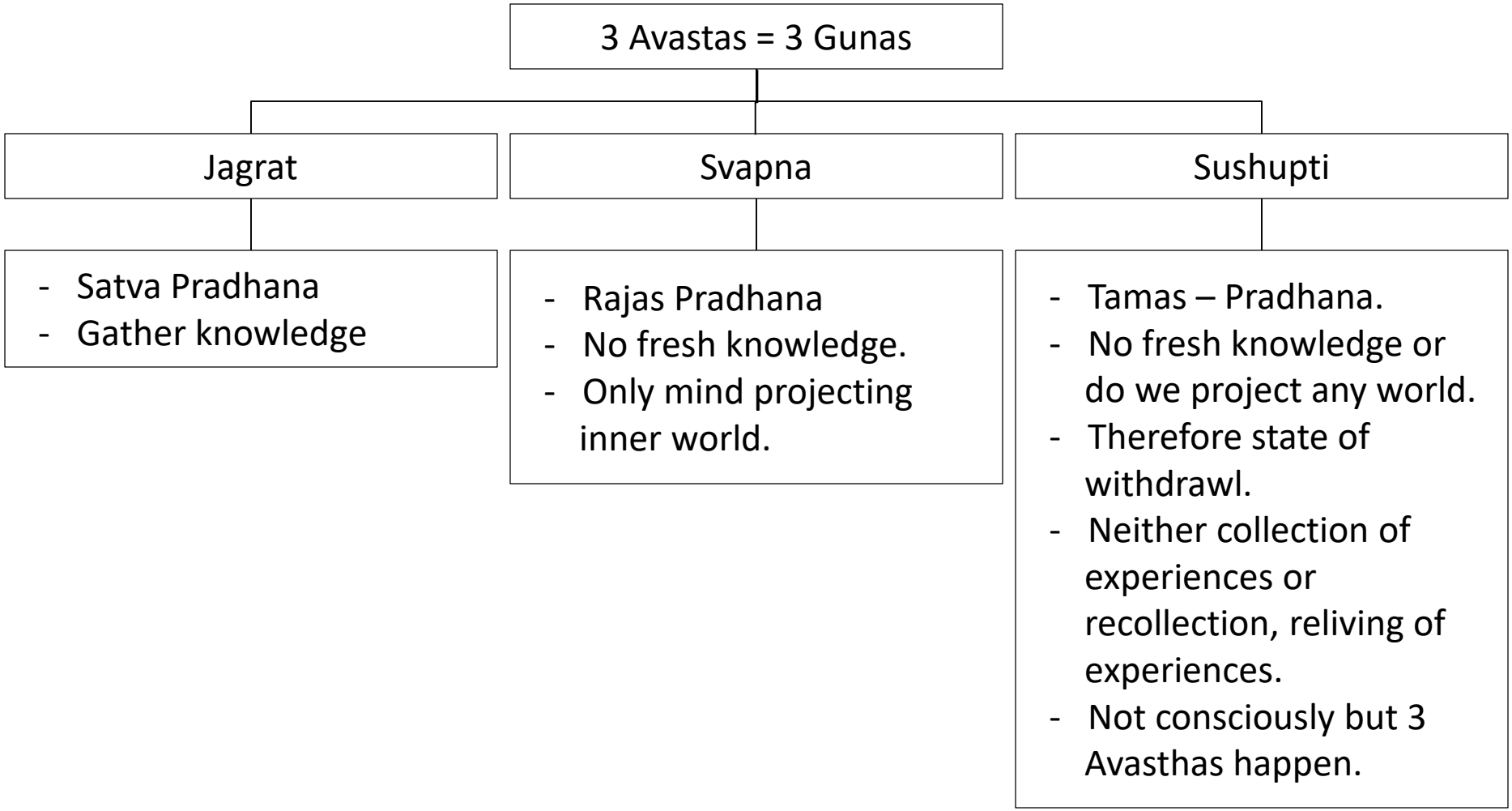
b) Trayam Mithya Bavet :

- 3 ornaments similar to example of 3 Avasthas.
- Gold = Atma – Not mutually exclusive but inclusive in all 3.

Ekaha Atma Eva Satyam :

Technical Information :

- 3 Avastas = 3 Gunas.



- In Sushupti, do not function, it is reduction of Satva and Rajas.
- It is Tamo dominant.
- 3 states are Trigunatmikam.
- What are 3 Gunas?

- Features of Maya – Prakrti.
- 3 Avasthas represent Maya, Matter, Mithya.
- What is there other than Matter, Maya? Other than changing phenomena?

c) Atyah Drashta :

- Brahman, Adhishtanam, witness for Avastha Trayam, changes.
- What is the nature of witness?
- Gunateeta, Nirgunam, Nirvikara, Chaitanya Rupaha.
- Since Gunateeta, that Chaitanyam does not come under time, space limitation, therefore, Nityaha.
- In Jagrat, Jagrat Prapancha bound by Jagrat Desha, Kala.
- Svapna Prapancha bound by Svapna Desha Kala.
- I – Witness do not belong to Jagrat, Svapna Avastha.
- Hence, not bound by Jagrat Svapna Desha Kala.
- I am Desha, Kala Ateeta Chaitanyam.

Kala Teetaha	Desha Ateeta
- Nityaha	- No counting - Ekaha

- Spatial location is condition for counting.

- I am Chid Atmanaha, Nature of Consciousness.
- Until now, Atma-Satyam, Anatma-Mithya proved.
- Mithya does not have independent existence of its own, no substantiality.
- Atma alone is the substance, essence, stuff of creation not Matter.
- Matter has only verbal existence, no factual existence, is essence of Vedanta.
- Chaitanyam alone has factual existence.
- Matter, Universe does not have factual existence.
- This is the only significant teaching of Vedanta.
- For us to assimilate this idea, 30 following verses given with examples.

Verse 59 :

यद्वन्मृदि घटभ्रान्तिं शुक्तौ वा रजतस्थितिम्। तद्वद् ब्रह्मणि जीवत्वं भ्रान्त्या पश्यति न स्वतः ॥५९॥	*yadvanmṛdi ghaṭabhrāntiṁ śuktau vā rajatasthitim,* *tadvad brahmaṇi jīvatvaṁ bhrāntyā paśyati na svataḥ. (59)*

Just as mud is seen as a 'pot' and mother-of-pearl is misunderstood as silver, so too Brahman is mistaken as jiva due to ignorance and It is not so in reality. [Verse 59]

- We attribute word to a substance.
- After using the word, we forget fact that word has only verbal existence and is Mithya, not Satyam, Reality, substance.
- Problem of our orientation.

Desk	Wood
- Name + form	- Substance - Tangibility belongs to substance. - Weight – tangibility belongs to wood.

- **2 Words one substance :**

Substance

Gold	Ornament
Atma	Anatma
Brahman	World
Consciousness	Matter

Name and Form

Science	Consciousness
- Matter is substance.	- Non-substantial, attribute.

- Verses 59 – 88 – Examples Maya 30 verses for Mandah students.

a) Yadvan Mrdi Ghata Brantim :

- Upon clay, there is delusion of Pot, plate, jug.
- Using pot and naming it for transaction is being wise.
- If 5 ornaments, can't call all as Gold in transactions.
- Use words, don't forget Eka Meva Advitiya.
- Svarnam Binna Namani Nevedam Vyavahartham.

Example :

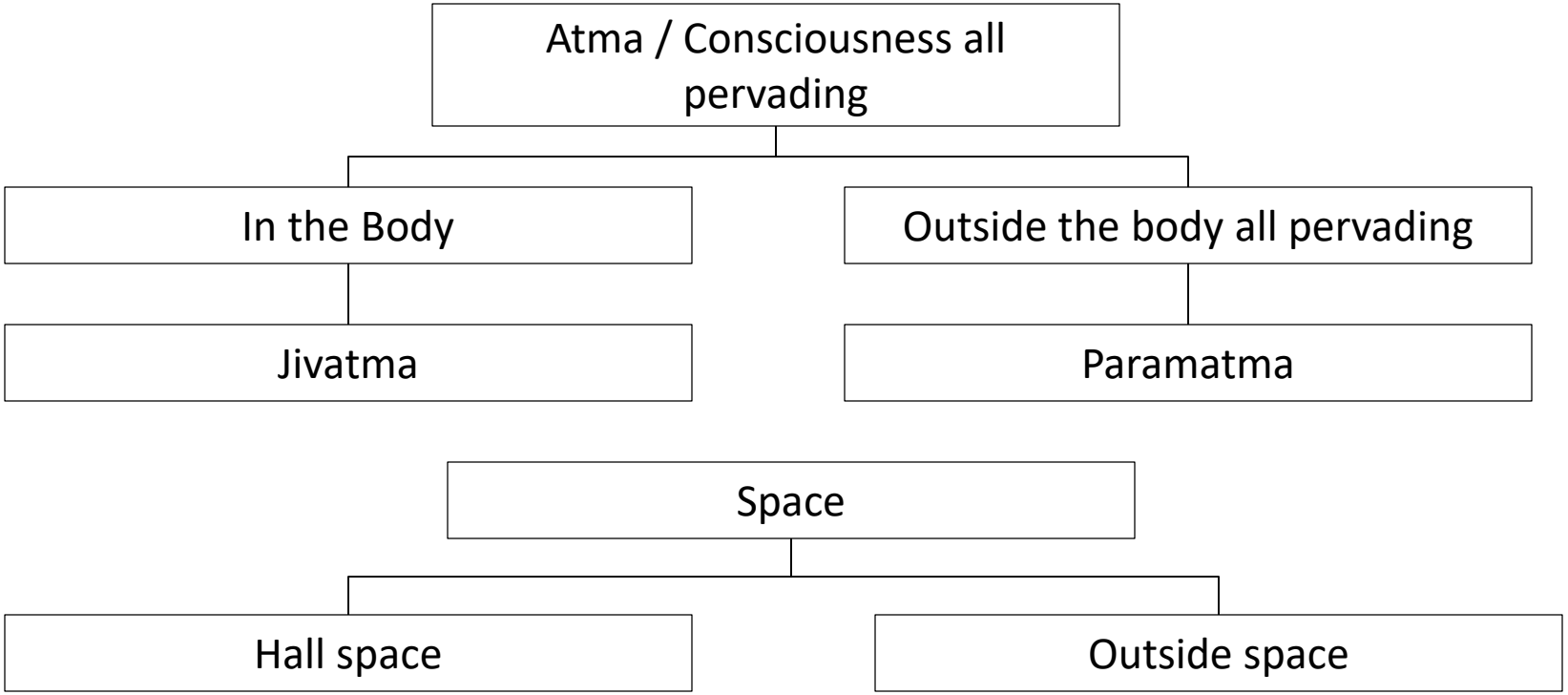
- Father tells in naming ceremony, you were Atma, for transactions giving name.
- Without loosing subject of substance, have Nama – Rupa transactions.

b) Suktau Va Rajata Stitham :

- Upon shell, there is shining, white silver due to reflected sunrays.
- Similarly,

c) Tad Vad Brahmani Jivatvam :

- Jivatma and Paramatma are 2 words – substance is Eka Atma.
- Paramatma called Jivatma for transactional purpose



- Jivatma is name of Paramatma.
- Nothing wrong in saying I am Jiva till body is there.
- When body goes, I don't have name Jiva but disappearance of name not disappearance of me.
- Get new name Paramatma.

d) Brantya Pasyati Na Svatah :

- When you see clearly, Vikshamane, no Jiva but only one Atma after enquiry.

Verse 60 :

यथा मृदि घटो नाम कनके कुण्डलाभिधा । शुक्तौ हि रजतख्यातिर्जीवशब्दस्तथा परे ॥६०॥	*yathā mṛdi ghaṭo nāma kanake kuṇḍalābhidhā,* *śuktau hi rajatakhyātirjīvaśabdastathā pare. (60)*

Just as pot is only a name of clay, ear-ring is only a name of gold or the idea of silver is an illusion about mother of pearl, so too the word jiva is nothing but a name of Brahman, the supreme. [Verse 60]

- Pot – Name for clay.
- No object called Pot.

General Rule :

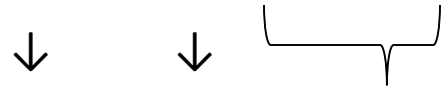
- Name – Object.
- Clip and Book – 2 Substances, 2 Names.

Exception :

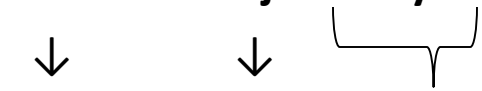
a) Yatha Mrdi Ghato Nama :

- Clay – Pot.

b) Kanake Kundalabhidha:



c) Suktau Hi Rajatakhaytih



Shell Silver Referred as

d) Tata Jiva Shabdas Thatha Pare :

- Similarly Jiva another name for Brahman.
- No Jiva other than Brahman.
- Jiva Mithyatvam here.

Verse 61 :

यथैव व्योम्नि नीलत्वं यथा नीरं मरुस्थले । पुरुषत्वं यथा स्थाणौ तद्वद्विश्वं चिदात्मनि ॥६१ ॥	*yathaiva vyomni nīlatvam yathā nīraṁ marusthale,* *puruṣatvaṁ yathā sthāṇau tadvadviśvaṁ cidātmani. (61)*

The blueness in the sky, the mirage waters in the desert and the form of man seen in a post are illusory, so too the universe seen in the absolute Consciousness, the Self, is illusory. [Verse 61]

Jagan Mithyatvam :

a) Yathaiva Vyomni Nilatvam :

- Blue sky – carpet – appears as substance till you go above and find it is empty.
- Open sky – experienced as blue substance.

b) Yatha Niram Marusthale :

- Experience of Mirage water on Dry land.
- Waterness attributed to Dry land, not a fact, Aberration.

c) Purushastram Yatha Sthanau :

- Ghost on stump of tree just cut with leaves like fingers moving.
- Ghost has only verbal existence.
- Substance in stump.

Brahman	Prapancha
- Alone is there. - Non threatening.	- Ghost threatening everyone, persecuting. - Doesn't exist. - **Example :** Psychosomatic cases, skin diseases. - Nonsubstantial thought alone.

- Imagination creates reactions.
- Innocent Brahman is there.
- Can create infinite problems because of Glory of Maya.

d) Tad Vad Chidatmani Vishwam Bhati :

- Upon Chid Atma, Universe appears.

Verse 62 :

यथैव शून्ये वेतालो गन्धर्वाणां पुरं यथा । यथाकाशे द्विचन्द्रत्वं तद्वत्सत्ये जगत्स्थितिः ॥६२॥	*yathaiva śūnye vetālo gandharvāṇāṁ puraṁ yathā,* *yathākāśe dvicandratvaṁ tadvatsatye jagatsthitiḥ. (62)*

Just as the ghost in an empty space, a celestial city in the heavens, the appearance of two moons in the sky are unreal, so too the existence of this universe in the Truth is unreal.[Verse 62]

a) Shunye Vethalaha :

Shunye	Vethalaha
- In Empty space	- See Solidly celestial city by hallucination.

Example :

- Wall = Matter = Proton, Electron, Neutron

  ↓

  Solid = 90% space
- Just as intangible space appears as solid wall similarly intangible consciousness is appearing as tangible world of Matter.

b) Gandharvanam Puram Yatha :

- In the evening, clouds seen as Roads, shops, people doing transactions in a market place, as per your imaginations.
- Substance = Clouds.

c) Yatha Akashe Dvi Chandravatam :

- Put finger in front of eye, will see 2 moons or due to some defect in eye.

d) Tadvat Satye Jagat Sthitih :

- Similarly because of problem of Maya, ignorance, see duality.
- On Sat non-dual Brahman, dualistic Universe appears.

Verse 63 :

यथा तरङ्गकल्लोलैः जलमेव स्फुरत्यलम् । पात्ररूपेण ताम्रं हि ब्रह्माण्डौघैस्तथात्मता ॥६३॥	*yathā taraṅgakallolaiḥ jalameva sphuratyalam,* *pātrarūpeṇa tāmraṁ hi brahmāṇḍaughaistathātmatā. (63)*

As the water alone appears in the form of waves and tides and in the same way as the copper alone appears to be vessels, so too the Self alone Appears as the universe.[Verse 63]

a) Yatha Taranga Kallolaih :

Taranga	Kallolaih
- Waves	- Tides - Big Wave

- Just as water appears in the form of waves, small waves appear.

b) Jalameva Sphuratyalam:

- Water substance appears as wave, river, ocean.

c) Patra Rupena Tamram :

Patra Rupena	Tamram
Vessels	Copper

d) Brahmanda Aughais Tathamata :

Brahmanda	Aughais Tathamata
In Brahman	Groups of galaxies appear

- Water in motion is wave, consciousness in seeming motion, is the galaxy.
- See anything in the Universe, get reminded of the fact, Brahma Satyam, Jagan Mithya.

Verse 64 :

घटनाम्ना यथा पृथ्वी पटनाम्ना हि तन्तवः । जगन्नाम्ना चिदाभाति ज्ञेयं तत्तदभावतः ॥६४ ॥	*ghaṭanāmnā yathā pṛthvī paṭanāmnā hi tantavaḥ,* *jagannāmnā cidābhāti jñeyaṁ tattadabhāvataḥ. (64)*

It is the clay that appears in the name of a pot, it is the thread alone that looks like cloth; so too it is the pure Consciousness alone that appears as the universe. It should be understood by negating the names.[Verse 64]

a) Prithvi Eva Ghata Namna :

- Just as earthen clay appears as pot.

b) Pata Namna Eva Tantavah :

- Thread appears as cloth.

c) Jagan Namna Chidabhati :

- World another name for Consciousness.

Scientist	Vedanta
- Tangible matter, another name for intangible invisible energy.	- Goes one step further - Both matter and energy, 2 names of one consciousness.

d) Jneyam Tat Tat Bhavatah :

- No pots – separate from clay, no world separate from consciousness.

Verse 65 :

सर्वोऽपि व्यवहारस्तु ब्रह्मणा क्रियते जनैः । अज्ञानान्न विजानन्ति मृदेव हि घटादिकम् ॥६५॥	*sarvo'pi vyavahārastu brahmaṇā kriyate janaiḥ,* *ajñānānna vijānanti mṛdeva hi ghaṭādikam. (65)*

All transactions are undertaken by the people in and through Brahman only. Due to ignorance, they do not know it, just as a pot is used for different purposes without knowing that it is essentially mud alone. [Verse 65]

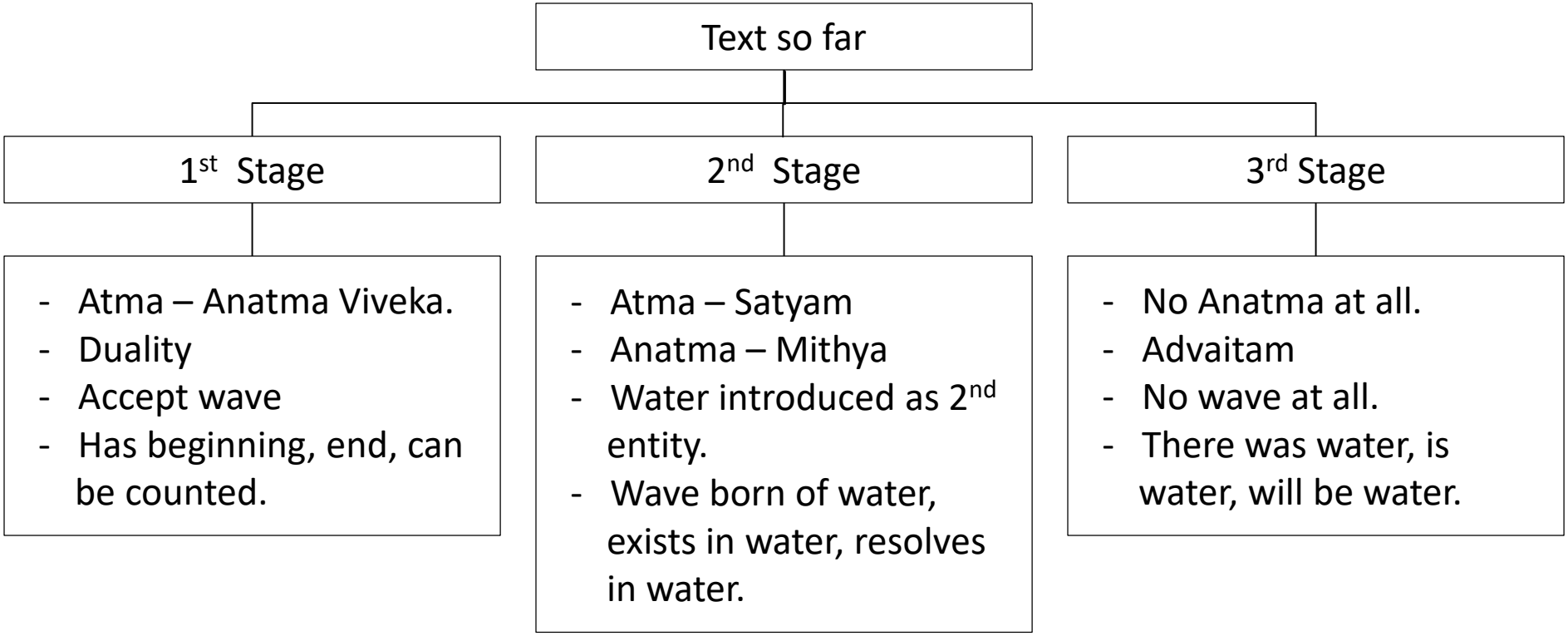
a) Sarvapi Vyavaharastu, Brahmana Kriyate Janaih :

- Since Brahman alone appears as World, when handling the World, we are handling Brahman alone.
- Perception of World is perception of Brahman.
- Transaction with World is transaction of Brahman.
- No need for Samadhi.
- You can't see anything other than Brahman.
- Then why Sadhana required for 21 years to realise Brahman?

b) Ajnanana Vijananti Mrdeva Hi Ghatadhikam :

- We have been in ignorance for 21 years.
- Shift vision to Brahman, not change world or word.
- Sat – Chit common substance.
- Everything else Nama, Rupa.
- Clay alone is pot, Brahman alone is the Universe.

Revision :



2nd Stage :

- Purpose to show that there is only Advaitam, no Dvaitam.
- If we accept Atma and Anatma, each will limit the other.
- By establishing Advaitam, Shankara shows Poornatvam, Eka Atma.
- Poornatvam is Mukti, immortality.
- Wave is verbal, transactional existence.

- Continue to use word wave, big wave, small wave, cyclonic giant wave.
- When distinctions emphasized, we are living in Duality.
- Mind in Duality.

Prapancha	Brahman
- Wave, Sthula, Sukshma Shariram. - Mater - World, has empherical, transactional reality.	- Water - Consciousness, Atma is the universe.

- Atma Eva Idagum Sarvam.
- Sarvam Atma Mayam.
- Advaita Atma Drishti, Brahma Drishti through known examples.
- As long as I don't know water, I will think there is wave 1, 2, 3.
- Count wave.
- When Jnanam comes, we discount wave.
- Brahma Agyanat, count Prapancha.
- Brahma Jnanat, Prapancha discounted.

Fact :

- Mrid Eva Ghatikam.
- Pot, Jug, Plate = Mud.

Verse 66:

कार्यकारणता नित्यमास्ते घटमृदोर्यथा । तथैव श्रुतियुक्तिभ्यां प्रपञ्चब्रह्मणोरिह ॥६६॥	*kāryakāraṇatā nityamāste ghaṭamṛdoryathā,* *tathaiva śrutiyuktibhyāṁ prapañcabrahmaṇoriha. (66)*

There is a relationship of cause and effect between mud and pot, so also the relationship between the Brahman and the world has been established by scriptures and logic.[Verse 66]

- To show water is substance behind wave.
- Wave born out of water, sustained by water, resolves into water.

Wave	Water
- Nonsubstantial - Karyam, effect	- Ultimate substance - Karanam, cause

Ornament	Gold
- Karyam - Nonsubstantial	- Karanam - Substantial

Cotton	Cloth
- Karyam	- Karanam

Prapancha	Brahman
- Karyam - Mithya	- Karanam - Satyam

- This is Methodology used by scriptures.

a) Ghata Mrdoryatha – Karya Karanataha Nitya Sambandha Aste:

- Between clay and pot there is always Cause - Effect relationship.

Corollaries :

Pot	Clay
- Nonsubstance - No verbal existence, Substantial. - Non existence. - Not there.	- Substance - Existence is nature.

b) Prapancha Brahmano Iha :

Prapancha	Brahman
- Effect - Born, substained, resolves	- Cause

c) Tathaiva Sruti – Yukti Bhayam :

- Similarly Karya Karana relationship is there.

How do you know that?

- Shastra Pramanam.

Taittriya Upanishad :

- Yatho Va Imani….

- Shastra based Yukti Pramana Statements.

Taittriya Upanishad :

त होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।
स तपस्तप्त्वा ॥ २ ॥

**tagmhovaca, yato va imani bhutani jayante,
yena jatani jtvanti, yatprayantyabhisamvisanti,
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,
sa tapastaptva ॥ 2 ॥**

To him (Bhrgu) he (varuna) a gain said : "that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman". He, (Bhrgu) performed penance ; and after having done penance…. [3 – 1 – 2]

Scientific Logic :

- Based on observed data collected from Pratyakshadhi Pramanam.
- Does not help in understanding Consciousness.

Vedantic Logic :

- George Wald – Nobel laureate.

- ”Consciousness will not be available for scientific study, will remain an eternal mystery”.
- Consciousness not within physical, chemical laws of Creation.
- Consciousness can’t be located.

Katho Upanishad :

नैषा तर्केण मतिरापनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ । यां त्वमापः सत्यधृतिर्बतासि त्वादृङ्नो भूयान्नचिकेतः प्रष्टा ॥ ९ ॥	Naisa tarkena matir-apaneya prokta 'neynaiva sujnanaya prestha, Yam tvam-apah satya-dhrtir-batasi tvadrn no bhuyan-naciketah prasta II 9 II

This knowledge which thou hast obtained is not attainable by argumentation ; it is easy to understand it, O dearest, when thaught by a teacher who beholds no difference (between one Self and another) ; thou art fixed in Truth. May we have, O! Naciketas, an enquirer like thee? [I – II – 9]

- Experience based logic can’t help Consciousness.
- Scriptural, data based logic establishes Consciousness, existence relationship between Prapancha and Brahman.
- Consciousness and Matter.

Upanishad – Logic :

Chandogyo Upanishad /Mundak Upanishad :

- By knowing Consciousness, Brahman, World is as good as Known.
- Eka Atma Vigneya Sarva Anatma Vigyanam.

Derivation:

- Karana Vigyanena, Karya Vigyanam Bavati.
- Mrid Vigyanena, knowing clay, know all pots.
- Pots non-different from clay.
- Brahma Vigyanena, Prapancha Vigyanam Bavati.
- Prapancha – Brahmanoho Karya - Kararanm Sambandaha Asti.
- Relationship derived indirectly.

Direct Method :

- Prapancha is born of Brahman.
- Sruti directly says and Sruti based logic is also there.
- No scientific experiment based logic but collected logic from Sruti.
- If Sruti Umpire – not accepted, no study required.

Logic :

- Only if you accept scriptures as valid source of data. If not, Consciousness will be eternal source of mystery in Vedanta also.
- It will remain as hypothesis not conclusion.
- This verse is research paper in Vedanta.

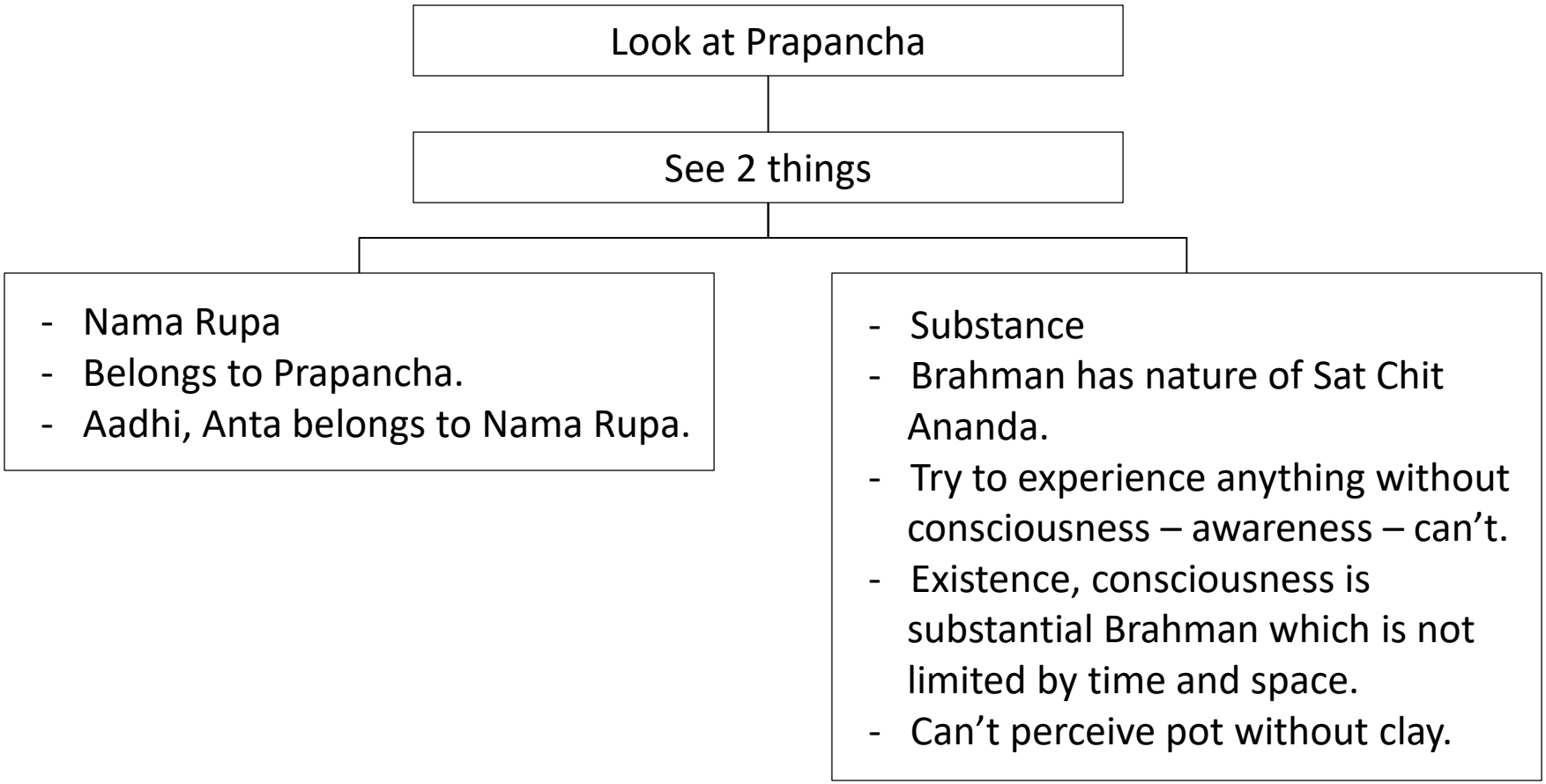
Verse 67:

गृह्यमाणे घटे यद्वन्मृत्तिका भाति वै बलात्। वीक्ष्यमाणे प्रपञ्चेऽपि ब्रह्मैवाभाति भासुरम्॥६७॥	*gṛhyamāṇe ghaṭe yadvanmṛttikā bhāti vai balāt,* *vīkṣyamāṇe prapañce'pi brahmaivābhāti bhāsuram. (67)*

When a pot is seen in fact it is the mud alone we are perceiving, so too when we observe the world, it is the ever effulgent Brahman that is seen (in and through the objects).[Verse 67]

a) Ghate Grhyamane Yadvat Mrttika Bhati :

- Perceiving pot, perceiving clay alone.
- Helpless perception of clay because no pot separate from clay.
- Do filtering job, look at pot, perceive pot, see perishable pot, changing nature, understand substance is clay.
- Clay was, is, will be, Mortality belongs to pot, Nama Rupa, Immortality belongs to clay.
- Aadhi, Antah belongs to non-substantial pot, clay is substance which is Aadhi, Antah Rahitam.



- Can't perceive World without Sat Chit Atma, "Absolute I".

b) Ghate Grihyamane Sati, Mrittika Ayasi :

- Clay is perceived without limitation.

c) Balat :

- You have no choice.
- Try to see desk without wood, can never miss the wood.

- Consciousness, Existence principle can never go out of our experiences.
- Experiences vary, Shabda, Sparsha, Rupa, Rasa, Gandha, Jnanam varies.
- Inner experiences also vary from time to time – Kama, Krodha, Lobha, properties vary.
- You can never doubt principle existence of Consciousness, existence principle called Brahman.

d) Prapancha Viksyamane Api :

- When world is experienced, Sat is experienced all the time.

e) Brahmaiva Abhati Bhasuram :

- Inherent in all experiences.

Dakshinamoorthy Stotram :

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते
साक्षात्तत्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
यस्साक्षात्करणाद्भवेन्न पुरनावृत्तिर्भवाम्भोनिधौ
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ३ ॥

yasyaiva sphuraṇaṃ sadātmakamasatkalpārthakaṃ bhāsate
sākṣāttatvamasīti vedavacasā yo bodhayatyāśritān |
yassākṣātkaraṇādbhavenna puranāvṛttirbhavāmbhonidhau
tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 3 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) By This Throb Alone which is of the Nature of Eternal Underlying Awareness, the Unreal Forms get their Meanings and Appear over the Mind, This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him, By Direct Experience of this Knowledge, the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 3]

- Jagrat, Svapna, Vrijambayate.
- Unfortunate thing is, we think consciousness is nonsubstantial and world is substantial.

Consciousness	World
- Content - Substance. - Science has no access to consciousness.	- Container / Shell - Science deals with the shell.

- Braheiva Abhasi – Brahman alone shines.

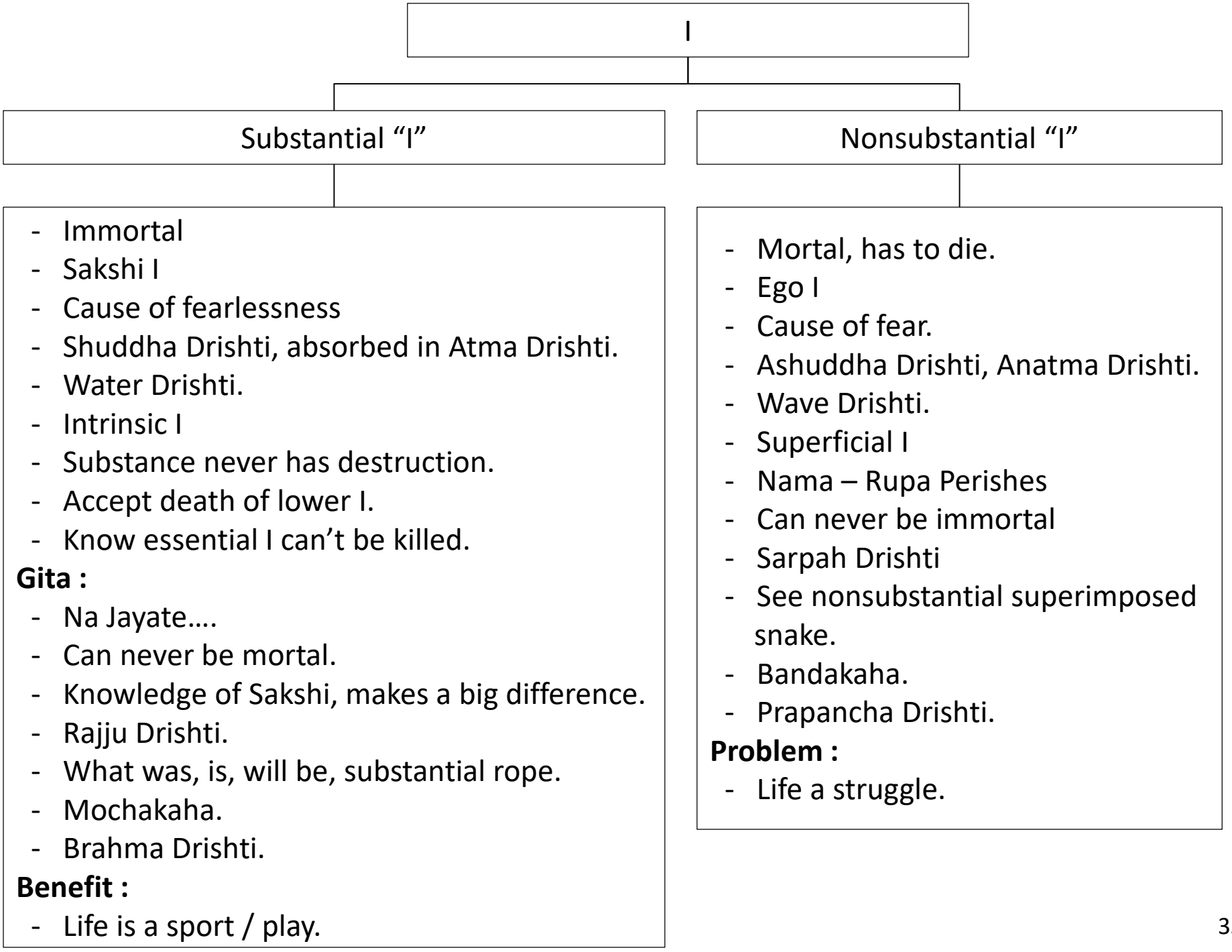
Verse 68:

सदैवात्मा विशुद्धोऽपि ह्यशुद्धो भाति वै सदा । यथैव द्विविधा रज्जुर्ज्ञानिनोऽज्ञानिनोऽनिशम् ॥६८ ॥	*sadaivātmā viśuddho'pi hyaśuddho bhāti vai sadā,* *yathaiva dvividhā rajjurjñānino'jñānino'niśam. (68)*

Just as a rope is seen in two different ways, as a rope or as a snake, so also the Self, which is ever pure is seen in two different ways, by the wise as pure and by the ignorant as impure (world of objects). [Verse 68]

- Wave alone is Water.
- No wave different than water.
- For transactional purpose continue to use the word – Wave.
- Keep names for transaction.
- Can't bring Wave / Gold.
- Transactions require plurality.
- Use name but in understanding let Advaitam be there.
- Bava Astitam Sada Kuryat Kriya Titam Na Karma Chit.
- Never talk of Advaitam in transactions, let it be confined only to class.
- Teacher has to convey – "Sarvam Atma Mayam Jagat".
- Once you leave class, chappals are Dvaitam.
- Diamonds not same as charcoal even though there is only carbon configuration difference.

- Let Advaita be in your vision all the time but Kriya Dvaitam Na Karti Titu.
- Once Dvaitam understood, follow Dvaita Karma Shastram.
- In Dvaitam, even Maha Advaita Jnani, in transactions follows Dharma Shastra.
- Dharmaputra and Duryodhana can't be equated in Vyavahara, both Atma.
- In transactions, Adharma – Dharma Bheda is there.
- Imprison or acquit, based on Dharma-Adharma Viveka or Danda Neeti not Atma - Anatma Viveka.
- Law of crime and punishment applied.
- Transaction requires Dharma Shastra.
- Advaitam merely for knowledge.
- Is it only an intellectual exercise or is there benefit for Knowledge?
- Understand water is behind wave.
- For transactions use wave.
- Have advantage, when wave perishes, know nothing has been destroyed.
- Have vision of immortal water.
- Destination of wave will not disturb my mind.
- Learn to accept – mortality of wave with understanding that it is non-substantial, will perish but essential water is imperishable, not dead and gone.


I
Substantial "I"
Nonsubstantial "I"
- Immortal
- Sakshi I
- Cause of fearlessness
- Shuddha Drishti, absorbed in Atma Drishti.
- Water Drishti.
- Intrinsic I
- Substance never has destruction.
- Accept death of lower I.
- Know essential I can't be killed.
Gita :
- Na Jayate….
- Can never be mortal.
- Knowledge of Sakshi, makes a big difference.
- Rajju Drishti.
- What was, is, will be, substantial rope.
- Mochakaha.
- Brahma Drishti.
Benefit :
- Life is a sport / play.
- Mortal, has to die.
- Ego I
- Cause of fear.
- Ashuddha Drishti, Anatma Drishti.
- Wave Drishti.
- Superficial I
- Nama – Rupa Perishes
- Can never be immortal
- Sarpah Drishti
- See nonsubstantial superimposed snake.
- Bandakaha.
- Prapancha Drishti.
Problem :
- Life a struggle.

Gita :

न जायते म्रियते वा कदाचिद् नायं भूत्वा भविता वा न भूयः । अजो नित्यः शाश्वतोऽयं पुराणः न हन्यते हन्यमाने शरीरे ॥ २-२०॥	na jāyatē mriyatē vā kadācid nāyaṃ bhūtvābhavitā vā na bhūyaḥ | ajō nityaḥ śāśvatō'yaṃ purāṇaḥ na hanyatē hanyamānē śarīrē || 2-20 ||

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

- Change in vision required, not change in language.
- Use language – My car, home, don't change Dharma Shastra Drishti, make only internal change.

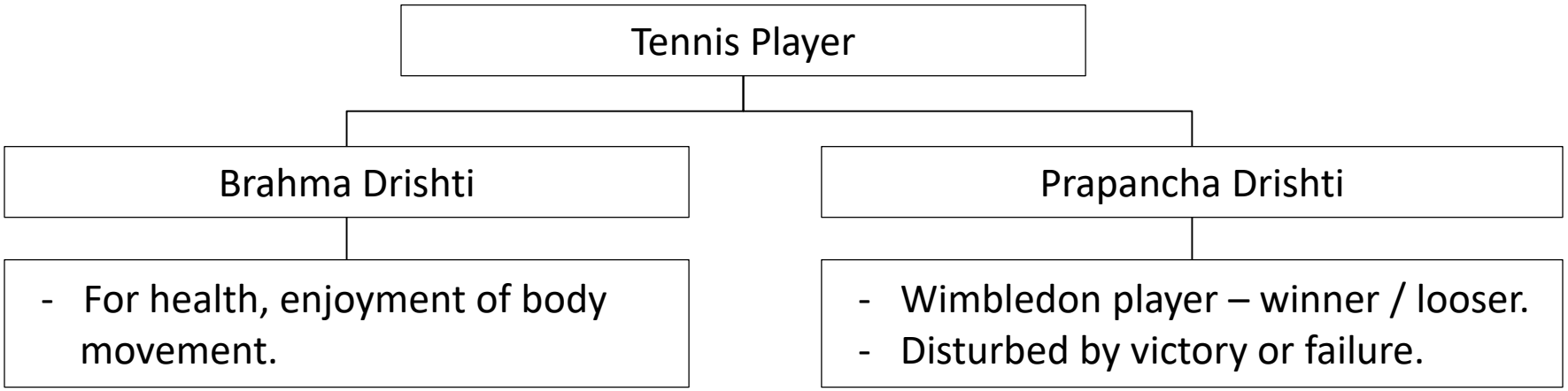
Gita :

सक्ताः कर्मण्यविद्वांसः यथा कुर्वन्ति भारत । कुर्याद्विद्वांस्तथासक्तः चिकीर्षुर्लोकसङ्ग्रहम् ॥ ३-२५॥	saktāḥ karmaṇyavidvāṃsah yathā kurvanti bhārata | kuryād vidvāṃstathā'saktah cikīrṣurlōkasaṅgraham || 3-25 ||

As the ignorant men act from attachment to action, O bharata, so should the wise men acct without attachment, wishing the welfare of the world. [Chapter 3 – Verse 25]

- I am active like any person, continue to function outside.
- All changes inside in inner Drishti.

- Conversion of life from struggle to sport brought about by conversion from Prapancha Drishti to Brahma Drishti.



a) Sada Iva Atma Vishuddho Asti :

Asshuddha	Shuddah
Mortal	Immortal

b) Yathaiva Dvividha Rajjuh :

Snake	Rope
- Ashudha - Causes fear - This – taken Rope. - Mis-taken Brahman - Ajnani mistakes and is Bandaha, Samsari.	- Shuddha - Doesn't cause fear - Taken Rope - Taken Brahman - Jnani takes Brahman and is free, Mukta.

Revision :

- Anatma Mithyatvam established for Advaita Siddhi.
- As long as we accept Atma and Anatma, in Dvaitam.

Ultimate Teaching :

- Advaitam, fearless.
- Dvaitat hi Bayam Bavati.
- As long as one is in Dvaitam, there is fear.

Initially :

- Point out Atma is different from Anatma.
- Water is different from perishable wave, lake, river, ocean, which all have verbal existence.

Later :

- No wave other than water.
- No Anatma separate from Atma.
- In life, we use word without corresponding substance.

Well, River, Wave, Lake, Ocean	Water
- Not 5 substance - 5 Elements - Infinite words - Rajju Sarpa - Words get substantiality, reality. - Dream gets reality. - World has only verbal existence. - Ajnanis vision. - Prapancha.	- One substance - One Consciousness - Rope - I lend existence to dream. - Jnanis vision - Brahman

- Body or matter is nondifferent from Consciousness.

Verse 69 :

यथैव मृन्मयः कुम्भस्तद्वद्देहोऽपि चिन्मयः । आत्मानात्मविभागोऽयं मुधैव क्रियतेऽबुधैः ॥६९॥	*yathaiva mṛnmayaḥ kumbhastadvaddeho'pi cinmayaḥ,* *ātmānātmavibhāgo'yaṁ mudhaiva kriyate'budhaiḥ. (69)*

Just as a mud pot is all mud similarly this body is all Consciousness. The distinction therefore, of the Self and the not-Self is made in vain by the ignorant people. [Verse 69]

a) Dehaha Api Chinmayah :

- Body is Chid Svarupaha, Chaitanya Svarupaha.
- How Atma-Anatma Viveka then?

1st stage :

- Body different, Consciousness different.
- Initially person sees only wave, perishable one.
- He does not appreciate Water.
- Accept wave to avoid shock.

2nd stage :

- Water introduced as Atma, content of wave as though it is 2nd substance.
- Water taught as imperishable, 2nd entity.
- World is there, Bhagavan in Vaikuntha as student not ready.

3rd stage :

- No wave, only water existent.
- Initially we are with Bank balance, assets, family and will not be ready to drop.
- Hence, Bhagavan 1st introduced as Srishti Karta, Chid Rupa.
- Ultimately, say, no world separate from Bhagavan.
- Don't look for Bhagavan elsewhere, what you are seeking is Bhagavan only.
- World is Name given to Chid Rupa Bhagavan when he appears in the form of matter.
- Introduce Bhagavan and knock off World is methodology followed here.

1st	2nd
- You are consciousness in the body (Locative case)	- You are consciousness which is the body = Chinmayaha.

Verse 69 :

Atma – Anatma Vibhago Yam :

- Difference between spirit and matter is not there at all.
- No division between Atma – Anatma, Prapancha – Brahman, world – Bhagawan.

Mudaiva Kriyate Budhaih :

- Differences done by unintelligent people.
- Advaitin makes difference as intermediary step.